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THE
DUMBE DIVINE
SPEAKER,

(*)

OR:
Dumbe speaker of Diuinity.

A
Learned and excellent Treatise, in praise of
Silence: shewing both the dignitie, and
defectes of the Tongue.

Written in Italian, by *Fra. Giacomo*
Affinati d' Acuto Romano.

And truelie translated by *A. M.*



AT LONDON,
Printed for *William Leake*, dwelling in *Paules*
churchyard, at the signe of the Holy-ghost,
1605.





To his most respected, and very dearely
esteemed kinde friend. Master Iohn Stermyn,
a true louer of learning, and furtherer
to all studious endeauours.



I R, hauing acquainted you with
this long and laborious translation
(a subiect so learned and excellent
as in any language (I thinke) the
like is rare to be found) And fin-
ding you willing to giue it enter-
tainement: I discharged my affecti-
ons frō all great men of the world,
such as looke on learning awry, and
asquint, or with a nod, or, I thanke yee, requite great studious
labours, And made choice of you, whome I knowe not onely ca-
pable of greater matters in your selfe, but a most kind fauourer
of any paines this way imployed.

The Author in Italian calles it: Il Muto che Parla Con-
cetti Scritturali. And the best English title I coulde giue it (in
my mind) is, The dumbe Diuine Speaker: or, dumbe Spea-
ker of Diuinitie, because the whole course of matter is thereon
absolutely grounded, and in silent dumbnesse, deliuereth an ex-
quisite methode for the gouernment of our speaking.

Take you the honour of my paynes, as one whome entirely I af-
fect, with you, I giue the world my labours best benefite: expecting
from you but your wonted kindnesse, And if the world giue me
good words, tis all I aske of it.

Yours in all true affection,

A. M.



Fra. Giacomo Affinati to the Reader,
yeelding a reason for the title of his Booke.



EE knowes my heart, that rules
the affections of euery soule,
how desirous I haue beene
from time to time, to be anie
way helpfull to my neighbour,
to declare my selfe no vnfruit-
full tree, planted within the
flourishing bosome of the
Church. And therefore with
the occasion of a most gentle
spirite, bemoaning the infinite vaine trauailes of many,
such as (indeede) deserue no acknowledgement of the
world: I imposed an eternall silence vpon my selfe, and to
assiste the world (thereby) so much as lay in me, and to raise
it vp from those weightie oppressions of wicked molesta-
tions (according to the ability of mine own weak strength)
First I published the Mount of holy tribulation, and now
my Dumb diuine Speaker, in prayse of Silence, So called,
because I approoue by authoritie of sacred Scripture,
that whensoever we speake well, and as becommeth vs: it
is not we that speake, but the holy ghost, which then mo-
ueth the organe of our speeche. *Non enim vos estis qui lo-
quimini, sed spiritus patris vestri qui loquitur in vobis.*

Heereupon, Christ casting forth the diuell that was
dumbe, out of the possessed bodie, the holy Euangeliste
telles

To the Reader.

telles vs, that the dumbe spake. *Erat Iesus eiciens Demonium, & illud erat mutum. Et cum eiecisset Demonium, loquutus est mutus.* Wherein we haue to note, how the Euangelist sayth, that the diuell was dumb, who being cast out of the possessed bodie, he doeth not say, that the diuell spake which was dumbe, but he that was possessed: referring the dumbnesse, not to the diuell as first was affirmed, but to the bodie possessed, which (hauing bene dumbe) spake. *Et cum eiecisset Demonium, loquutus est mutus.*

Now although the right sense be, that he who first was dumbe, spake, the diuell being throwne out: yet notwithstanding, agreeing with the hidden voyce of the letter, it is true that the dumbe spake, abyding also in his dumbnesse, because he spake well, as the Euangelist noteth, *Et loquebatur recte*: hee being dumbe, and yet speaking by the meanes of the holy spirite, therefore wee also are silent, and God speaketh in and by vs, when we speake well and decentlie, and thus is it true that the dumbe man spake.

This haue I set downe in fauour and defence of the title of this Treatise, wherein I purpose to deliuer the excellencie of Silence, and how it is much better to keepe silence, then to talke, in regard of the numberlesse offences, that men do fall into by their tongues only. Which labor, if I may perceiue the worlde gratefully to accept, or the least apparant signe of thankfulnessse to proceede from thence: I promise, that speedily I will deliuer to the Presse, another as excellent and profitable a worke, entitled: *The world turned topsie turvie*: or, *the upside downward*; discoursing of God, of the Angelles, of the heauens, of sublunarie things, and of *Microcosmus*, or the little world man, approuing how they are all ouerturned.

In the meane while, vouchsafe with gentlenesse to read this treatise, which may the more speedily hasten on the other. And pray vnto the Lord for me, that I may be a diligent

To the Reader.

ligēt obseruer of silēce, which is ful of al securitie & safety,
and abounding in all sacred blessings. Whereupon *David*
sayde, that the Israelites reioyced when they were quiet,
which made them afterward be brought to the porte of
their owne pleasures. *Lati sunt quia saluerunt, & de-*
duxit eos in portum voluntatis eorum. For great ioy
haue they that keep silence, because therby
they offend not god, but in their silence
they do alwaies contemplate their
cheefeste happinesse, and (euen
as in a safe harbour) haue
perpetuall quietnesse.

FINIS.

The cheefe heades and Argumentes,
that are discoursed on in this labour: and
the severall application of Scriptures
to them.

- Of truth and } 96. If I saye the truth, why doe yee not beleeue
Of Lying. } me. Iohn.8.45.
When he speaketh a lye, then speaketh hee of
his owne. Iohn.8.44.
- Of Silence. | 22.42. He rebuked them, and suffered them not to say
that they knew him to be Christ. Luk.4.41.
- Of Flatterie. } 81. They answered Iesus, and saide; we cannot tell.
Mat.21.27.
Master, we know that thou art true, and teachest the
way of God truly, &c. Math.22.16.
- Of Wisedome. | 54. Be wise as Serpentes, and innocent as Doves.
Math.10.16.
- Of Murmuring. } 137.147. But they that were Scribes and Pha-
rises among them murmured, &c.
156. Luke.5.30.
- Of the double } 166. This people draweth neere unto me with their
tongue. } mouth, and honoreth me with their lips; but
their hart is far off from me. Mat.15.8.
- Of the dumb } 111. Then he cast out a Diuell, and he was dumbe.
Diuell. } Luke.11.14.
- Of the Angels } And when the Diuell was gone out, the dumb spake.
speaking. } ibid.
- Of the gift of } 112. And they were filled with the holy ghost, and
tongues. } began to speake with other tongues. Act.2.4.
- Of Hypocrisie, } 166.173. When yee fast, looke not soure as the hy-
182. } pocrites do, for they disfigure their faces,
that they might seeme unto men to fast
Mat.6.16.
Of

Of Repentance. } 127. When I held my tongue my heart consumed,
through my daily complaining. Psal. 32.3.

Of Mercenaries. } 190. But an hireling, and he which is not a sheep-
heard, neither the sheepe are his owne, seeth
the wolfe comming, and leaureth the sheep
and flieth. Ioh. 10. 12.

Of Blasphemie. } And men boyled in great heate, and blasphemed
the name of God. &c. Apoc. 16.9

Of the excellency } 69. And they said; Thou hast a Demill. Ioh. 7.20.
of the worde of } Nener was man heard to speake the like.
God. } Iohn. 7.46.

And the people praised upon him, to heare the
word of God.

Of rash iudge- } 151. Iudge not according to the appearance.
ment. } Iohn. 7.24

Of vain glory. } 182. I am not like other men, &c. I fast twise in the
weeke: I gine, &c. Luke. 18. 11. 12.
The foolish virgins tooke their lamps, but tooke
no oyle with them. Mat. 25. 3.

Of the mystery }
of opening the } O Lord open thou my lippes, and then my
mouth. } mouth shall shewe forth thy prayse.
Psal. 140.9

Iesus opened his mouth, and taught them.
Mat. 5. 2.

Of brotherly }
correction. } If thy brother offend against thee, goe and tell
him his faulte betweene thee and him alone,
&c. Mat. 18. 15. 16.

A MOST EXCELLENT AND LEARNED DIALOGVE, IN PRAISE OF SILENCE: DECLARING BOTH THE DIGNITIE AND DEFECTES OF THE TONGVE.

The Speakers in this Dialogue, are the right reuerend Lord *Counte Claudio*, Bishop of *Placencia*: and the most honorable Lord *Lodouico Rangone* his brother, Marquesse of *Gibello*, &c.

The Argument.

It is here discoursed in a pleasing controuersie, whether Silence or speaking, merits most praise. And, the one contrarying the other very familiarly, each strives to maintaine his cause by soundest reasons: sometimes producing authorities from holy writ, and other whiles from the annientest Philosophers. At length (after a sweete and sententious arguing) they conclude, that there is more securitie in silence, then indiscreete talking: in regard, that while each man strives to speake best, his owne conceite doeth soonest deceiue him. And this is confirmed by diuine prooves, wittie sayings of Philosophers, and naturall reasons.

Chap. I.



CLAUDIO. The sweetnesse of humane conference is so pleasing, glad-
some and delightfull, as I receiue no
meane iniurie (my Lord) by your si-
lence. This taciturnity of yours, is such
a mighty affliction to me, as I can bet-
ter forbear my dayly food, then to be
thus depriued of your speeche. Seeing,
to a hart downe-pressed with sorrow,
(as mine is) much more auaileth the
sweete language of a true friend, then

The Inducti-
on to this dis-
course.

the physick of a skilfull doctor to an infirme bodie, and more vertue
haue friendly consolations, to free the hearte from all oppressing
passions, then physicks sweetest sirrups, in restrayning the surie of
a Feuer. And yet do you hold your peace? may it not suffice you,

Variety of
sentence.

B I

that

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that you haue so long time forborne to answere my letters, but now likewise to ouercharge my thoughts with this insupportable silence? The occasion of your denying answere to my writings, as also your enioyning me to silence, haue equall reason to this your obstinacie. But albeit you kept me so long from your desired lines, yet now deny mee not the benefite of your speeche. Dumbe, and silent still? What are you made of stone, that you haue a head without a tongue, or a tongue immouable without speeche? Or, being ouercharged with the greatnesse of miseries (as *Paule* the Apostle was) you know not how to expresse them? Or by the multitude of matters, which trouble your senses, are you robb'd of the meanes for their deliuerance, as, if aboundance made you the poorer? Or, as the man deeply pondering on celestially causes, becomes (by earnest apprehension) so obliuious and transported from himself, as (not remembering where he is) a sweete decepte perswades him that he is in heauen, yet afterward (as a fraile man) finds himself to be vpon the earth?

A friendly en-
forcement, to
vrge an an-
swere.

Sentence.

Similie.

Sentence.

Lodowico. He knowes enough, that truly knowes how to hold his peace.

One sentence
quitted with a
contrarie. *Claudio.* But silence is sometimes the occasion of much hurt, and therefore is to be suspected.

The nature of
questioning,
& answering. *Lodowico.* Every word should not be answered; and sometimes, quiet silence is much more commendable, then tedious and prolixious speeche: but your Lordship (being assured of my loue) might rest so satisfied, and (with my delight) to delight your owne selfe: so much the rather, because it passeth for a generall prouerbe, *that deeds*

Prouerbe. *are men, and words women.*

*Solons opinion
on of speeche. *Claudio.* Tis true, but yet it was no lye that *Solon* sayd, *that*
speeches or words are the image of deeds, as also the figure of humane life:
Socrates and a Glasse doeth not more liuely expresse the shape of the body,
concerning
speeche. then speeche doeth the true forme of the minde: whence, *Socrates*
reputed speeche, *as a thing most necessarie, whereby to knowe the quality*
of humane nature. Hereupon was it, that a friends sonne of his being

Example.

sent vnto him, that he might gather, what aptnesse remaind in him
toward Philosophie and studie of humanitie, he said vnto him: *Tell*
them (if thou wilt) that I shall knowe thee. The tongue then is as a
touchstone, whereby to know a man: for, *the vessell will sauour of*
the wine contained in it: and, by the breath (sometimes) may be gatherd

Sentences.

Psal. 45. 1. 2.

red what meate hath beene eaten. To this end also *David* sayd: *E-*
ruclauit cor meum verbum bonum, disco ergo opera mea regi. Lingua mea

calamus

salamus scriba velociter scribens : My hand will utter forth a good
master, I will intreate in my workes of the king. My tongue is as the
penne of a swift wyiter. As if hee would haue sayde, because my, Allusion.
hearte is so good, as it can contriue no euill, therefore (by the
tongue) it sendeth forth good and holie wordes, whereby my
deedes are correspondent to my hearte, so that they feare not to
approache the presence of the highest king, moouing the tongue
with equall readinesse, as the penne of a swift scribe stirreth it
selfe. And questionlesse I take it to bee so, because, it is as kinglie
a matter to moue the hand to worke, as the tongue to speake, whence Sentence.
grew the prouerbe expressing a minde constant : * The worde of * Prouerbe.
a King. If then your honour will but graunte thus much, as to re-
solue mee, which is in most esteeme, deedes or wordes, the one Deedes, or
I will not denie to bee of greate price, by how much the more it ex- words which
presseth the conceites of the heart, and reueales the passions of the are of most
minde, or else wee must giue no credite to Aristotle, who plaine- esteeme, and
lie sayth, that * *Voces sunt nota eorum que sunt in anima passio-* how they
nem. differ.
* Aristotles

Lodouico. To obserue a time for silence, hath euermore beene
held a commendable qualitie. Saint Gregorie Nazianzene saith, S. Grego Na-
That wordes haue the proportion of merchandise, and the voyce is like zian, his
a shippe. Therefore when the merchandise of my speeche, which iudgement
from the close storehouse of my breast, woulde bee transported on words, and
to the citie of your minde; suddenlie from the porte of my mouth, comparison
it gettes cariage (by the shippe of my voyce) and with the winde Allusion.
of breath, glydes through the sea of the ayre, deliuers her la-
ding in the hauen of your eares, and thence presseth on to offend
the hearte. Heereupon (perhappes) it was, that Salomon called the
tongue, a reward giuen vnto man, to the end, that therewith hee Allusion to
should prayse his Creator, and, in recompence of so many bles- the words of
sings giuen him by God, he should returne him the praise of a ho- Salomon.
lie confession. *Dedit enim vobis Dominus linguam mercedem*
meam, et in ipsa laudabo eum. The Lords hath giuen me a tongue Eccle. 51. 30.
for my rewards, wherewith I will praise him. But, as it is not A Similie to
alwayes a time for nauigation, or spreading forth sayle to euerie sound pur-
winde that blowes, but rather to expecte a prosperous gale, pose, compa-
for making of a secure voyage, without hazarding the shippe ring speeche
against a rocke, whereby both goods and merchaunte may mi- with merchā-
serably perishe : euen so, ought wee not to launche forth dise, and an-
from the porte of the minde, the merchaundise of wordes swer, and an-
of Greg. Na-
zian.

by the vessell of our voyce, at euery rash and vnadvised season, but rather to awaite the opportunity of occasion. For, hee doeth not thrust himselfe to so manifest perill of life, that aduentures on the glib waters of the Sea in a little, fraile, and slender wodden bottome: as he may be said to do, who is houely in daunger of death, by speaking carelesly and indiscreetely. Therefore sayde the wise man; *Vita & mors in manu lingua; Life and death are in the power of the tongue.* Much better then is it to bee silent, then lauish of speeche, because to speake well, is the worke of a wise and very sensible person, and euery man is not able to speake with securitie, for speaking otherwise, his speeche doth but offend the eares of others.

Prov. 18. 21.

Offspeaking
well and ill.

An Obiection
concerning
life and death,
consisting in
the power of
the tongue.
Similit.

Psal. 31. 3.

Esay. 6. 5.

Iob. 39. 38.

Obseruation
for a time to
speake, for a
voiding of er-
ror in either.

Prov. 10. 9.

A foole speaks
most, when he
should do it
least.

Acte. 3. 1. 7.

Claudio. If life and death lie in the hand and power of the tongue, then one may be as guiltie of death that sayes nothing, as he that speakes ouermuch. And *Dauid* complained hegreof, repenting that he had held his peace: whence may bee gathered, that if the bones be decayed, which signifie the powerfull vertue (for as the bones support the bodie, so doeth vertue the soule) what shall we say then of these wordes: *Quoniam taciui, inueterauerunt ossa mea, While I held my tongue, my bones consumed.* Likewise, *Esaye* the Prophet was sorie he had beene silent, and therefore lamenting sayde: *va mihi, quia taciui: uoe be to me, because I held my peace.* Now on the contrarie, *Iob*, that admirable spectaele of patience, repented himselfe because he had spoken, saying: *Vnum loquutus sum, quod uisum non dixissem: Once haue I spoken, but I will answere no more.* Then as well may he erre that speakes not in time, as hee that is silent when hee shoulde speake, and therefore I may counte him a foole, that makes no obseruation of a time to speake, which made the wise man say: *Stultus cadit in labijs: the foolish in talke shall be beaten.* Meaning (in my minde) thus, the foolish man that obserues no time of speeche, takes occasion from his owne lippes to be silent, when he should speake, and takes liberally, when he ought to be silent: therefore let him beare blame from an others tongue, and stripes from other mens hands, because in euery thing there is time to be obserued. *Omnia tempus habent: tempus tacendi, & tempus loquendi: To all things there is an appointed time, a time to keep silence, and a time to speake.*

Lodouico. Well, admit that by silence a man may runne into some defect, yet neuerthelesse, beyond infinite comparisons, and without all question, farre greater defects and harmes ensue by speaking

The dumbe Diuine speaker.

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king then silence. For if a foolish man would appeare to be wise and sensible, the best counsell I can giue him is to be silent. Because, as *Cicero* sayth in one of his Epistles, *The tryal whether a man be good or euill, is gathered by his actions: but to know whether he be wise or foolish, is best discerned by his silence or speaking: for by holding his peace, hee may appeare to bee wise, euen in the eie of a learned man.* And if wee will credite what *Salomon* sayeth in his Prouerbes, hee there affirmeth: *Stultus quoque si tacuerit, sapiens reputabitur, & si compresserit labia sua, intelligens: A foole when hee holdeth his peace, is accounted wise: and hee that stoppeth his lippes, prudent.*

How a foole
may appeare
to be wise.
*Cicero in E.
pist. 40.*

Prov. 17. 29.

Did you neuer see a notable Idiote intrude himselfe into a graue publique disputation? where, if he stand listening with great attention, it seemes to the beholders, as if he perfectly vnderstood all there spoken, although (indeede) he be capable of iust nothing: but if perchance he fal to babbling, his pouertie of vnderstanding is soone discouered, and manifestly then his ignorance appeareth: this is a case so plaine and apparant, as multitude of proofes are needelesse in it. But if a testimonie out of holy Scripture may passe for payment, listen then to *Iob*, that greate Prince of the East, who desiring that such friends of his, as came to visite him in his bitter affliction, might shewe themselves to bee wise and discrete, sayde: *Vtinam taceretis, ut putaremini esse sapientes: Oh that you woulde hold your tongue, that it might bee imputed to you for wisdom.* This often comes to passe, because foolish men can hardelie holde theyr peace.

A Similie of a
fools outward
shew of wise-
dome, or ap-
parance of
follie.

Iob aduise to
his friends,
how to seeme
wise.
Iob. 13. 5.

Solon the Philosopher, the very wisest amongst all the Grecians, seeing himselfe in companie of many busie talkers, sate very still and silent, whereat *Periander* (a man of great wisdom, and king of *Corinth*) marueiling, thus spake. *Among so manie men that conferre together, wherefore doth Solon onlie hold his peace? Is it because thou art a foole, or wantest thou wordes to expresse thy minde?* Whereunto *Solon* answered: *A foolish man cannot sit silent.*

Perianders
words to *Solon*,
concerning
his silence.
Solons answer,
Example.

It is likewise written of *Zeno* the Philosopher, who beeing invited to a sumptuous banquet, which the Athenian Senate made for certayne Embassadours of *Licaonia*, and arguing pleasauntlie, as often wee see it frequented in banquetting: hee alone spake neuer a worde, as beeing the wisest of them all, whereat the Embassadours wondering, sayde to *Zeno*. *What shall wee answere to our king, if hee demaunde of vs concerning thee?* Whereunto *Zeno* thus

The Embassa-
dour of *Lyc-*
onia his spee-
ches to *Zeno*,

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& his reply.

wisely replied; *Say to your king, that you sawe a man in Athens at a costly banquet, round engirt with cuppes, yet not drinke, with delicate viandes, yet ate liuile; in company of many that talked, yet he onely kept silence.* I seeke not by this example to perswade you, that I am wise, because of hodling my peace, but it rather contentes mee, not to bee esteemed foolish, by ouermuch prattling: in regarde that there is no prooffe so perfecte, of knowing a wise man from a foole, but onely by the liberalitie of the tongue.

Example.

Platoes opinion how men are soonest to be knowne.

Plato (on a time) beeing demaunded, *what course or obseruation were best to be kept, for soundest and truest knowledge of men?* answered thus. *Men are soonest approoued by theyr sound, as vessells or glassees made of earth are: for as the pot or glasse is knowne by sounding, whether it be broken or whole, so are men by the sound of speeche knowne, either to be good or bad.* For, the proude man (willingly) talks of nothing but ambition or superioritie: the riche man, of gold and wealthie possessions: the quarreller, of fighes, braules and contentions: the glutton, of feastes and banquetting: the enuious, of malice: the slothfull of soft beds, ease and idleness; the player, of varieties of sportes and delightes: the detractor, of murmuring and slaunders. Wherefore I holde it better to be silent, then talkeatiue.

The different nature of men in their talking, according to their owne inclination.

Claudio. But how can a man bee silent, if hee haue a tongue to speake, as hee hath eyes to see, eares to heare, nostrilles to smell, handes to worke, feete to goe, and all his bodye to vse sensibly?

A very sententious answer.

Lodouico. The greater difficultie any worke endures in the attayning, so much the more honour crowneth the atchiuement thereof, and therefore it is written of vertue; *that it is to be gotten by sweate and labour: Virtutem posuere Dei sudore parandam.* Pythagoras held silence in so high esteeme, that *Athenius* relateth in his leauenth booke, *that of some beastes he would taste moderately, and offer others in sacrifice to the Gods: but in all his life time he would neuer touche a fish, because he made some reuerend reckoning thereof, as obseruing some diuine quality therein (what I know not) only for continuance.*

The reckoning that Pythagoras made of silence.

Claudio. What diuine matter could the Philosopher note to bee more in the fish, then in any other brutish creature? this seemes to mee a certayne solemne foolerie, especially in so auncient a Philosopher.

Lodouico.

The dumbe Diuine speaker.

Lodouico. Euery creature ordaynted for foode to man, hath (how much or how little it matters not) some kinde of voyce, except the fishe onely, which hath no voyce at all: whereupon, this Philosopher obseruing a perpetuall silence in fishes (as a matter meerely diuine) hee respected them with a very great opinion. And hence it may bee (according to the Poets opinion) that fishes are called *Ellopes, quasi vocis inopes*. Assuredly, there is nothing more dangerous, then loquacity, nor any thing more easie to be imagined (without offence) then silence; which made *Mareus Tullius Cicero* to commend *Cato* infinitely, who spake alwayes so wisely, that neuer any worde came from him, the speaking whereof he afterwarde repented.

All creatures haue a kind of voyce, but the fish onely.

Plin lib. 9. cap. 17.

Ciceroes commendation of Cato.

Claudio. *Diogenes* the *Cinick* was contrarie to *Pythagoras*, for hee not onely made no respecte at all of fishes, but (belike) was so well pleased with them, that hee sedde very heartilye on them. Nor can the opinion of that greate wise man ouersway me, because anie extremitie cannot bee free from enormitie: and as blameworthy doe I holde it, not to speake when neede requires, as to speake ouer-largely when silence were better. Let mee allowe the counsell of *Cato*, to speake nothing, except it haue bin well spoken before, whereon repentaunce neuer ensueth. But I know you will tell me, that euery man cannot be a *Cato*: therefore it behooueth him rather to be silent, then venturing vpon the perill of speeche, to fall therby into defect. And should it be so, the tongue then might be sorie, to bee giuen vs but in vaine, nor was *Pythagoras* himselfe alwayes silent, but tooke sometime delight in speaking, and as hee was a Philosopher that taught many Schollers, so it was very necessarye hee shoulde speake vnto them. Now among other things which hee taught them, silence (you saye) was the principall instruction, and not to speake till a certayne time.

Sentence.

Cato his aduise in speaking.

Pythagoras in teaching silence, did not will perpetual silence.

Saint Ierome speaking (of him) vpon *Ecclesiasticus*, sayeth: *Pythagoricorum disciplina est tacere per quinquennium, & postea eruditius loqui*. Others saye, that onely for two yeeres hee imposed silence on his Schollers, and not fiue: but let it bee howsoeuer, it sufficeth that this so long silence was to no other end, but to teache them to speake the better, and with wisdom, so that his intent was not they shoulde bee alwayes silent, but whensoever they spake, to speake wisely. Some others do hold, that he did not altogether prohibite them of speeche, but because hee would not haue

Saint Ierome his wordes concerning Pythagoras.

Others opinion of Pythagoras teaching of silence.

Aristotles
lesson to yong
learners.

haue a new-come Scholler, to demaunde the occasion of such things as they then reade in the schoole: which by good reason he might doe; in regarde the Scholler ought to credite the Master, if hee meane to receiue any profite at all by him: for if he giue no beleefe to the Master, he will neuer be capable of learning any thing. This made *Aristotle* saye; *Addiscentem oportet credere*: so much the rather, because for manie thinges hee can render no other reason, but onelie the rule of the first instructor.

A defence of
Pythagoras
silence.
Ecclie. 15. 18.
Sentence.

Small profite were it to the childe, who, while hee ought retaine the Alphabet in his memorie, for the better combining of wordes, and reading perfectly; to waste the time in friuolous questions, demanding importunately of the master, vpon what occasion *A* was called *A*, and *B* named *B*. and why not either of them *H* or *P*? whereof no other reason can be yeelded, but onely the will of the first teacher. And if it bee so, *Pythagoras* had reason, to cause his Schollers to obserue silence, to the end they might learne (in time) to speake the more perfectly. The same did *Salomon* also teache: *Antequam loquaris, disce: Learne before thou speake*: The man that speakes without premeditation, oftentimes falles into an vn-thought-on repentaunce, and gladlye woulde returne his wordes back againe, when it is ouer-late to do it.

Chilo, concer-
ning the
tongue.

Luke. 3. 29.

Sentence.
Cicero, and
Cato Vtica,
their seuerall
opinions of
silence and
speaking.

Of this opinion likewise was *Lacedemon Chilo*, of whome *Digenes Laertius* reporteth, that hee vsed often to saye: *It ought neuer to bee permitted, that the tongue shoulde goe before the minde*, as meaning, that whatsoeuer was to bee spoken of, it ought to be verie well thought on first. The like did the blessed virgin, before shee woulde answer the Angell *Gabriell*: *Cogitabat qualis esset ista saluatio: Shee thought what manner of saluation that should bee*. Let it suffice then, that silence is not better then speeche, though more commendable is it for a man to hold his peace, then speake peremptorie without iudgement, because vnapt speaking merits as greate a checke, as vnnesessarie and ill shapen silence. This made *Cicero* saye; *Tacere noli ubi non oportet*: and *Cato* the Vtica confirmed the same, saying; *Tum demum silentium abruptis, cum ea loqui poteris, que sunt indigna silentio*. And often times it happeneth, that stricke silence may occasion more inconueniences, yea, some whiles greater, then liberall speaking.

Lodouico. A man may bee doubtfull whether he speake wisely or no: and presupposing that he talketh alwayes reasonably, many times

times is deceiued in his owne opinion, and becommeth wor-
thie of verie much blame. Moreouer, albeit he speake nothing but
the truth, yet often it falleth out, to endaunger life: as a thousand
examples doe giue faithfull witnesse of the same, wherein I ac-
count it my best to bee silent, and more safetie shall I therby gaine,
then(perhappes)by reporting them, considering(as hath bin already
sayd)as to speake wisely,so to be silent,best declareth what the man
is.

The rash spea-
king of truth
may cause
danger to life.
Sentence.

David knowing how harde a thing it was to speake without
blame,desired the Lorde: *to set a watch before his mouth*, to the end
hee might let no wordes passe, but such as were to the prayse of
God, the profite of his neighbour, and good of himselfe. Hee desi-
red also, that *hee would keepe the doore of his lippes*, that hee might
speake with wisdom, and vtter nothing which was not to be spo-
ken: *Pone Domine custodiam ori meo, & ostium circumstantie in*
labijs meis. David desiring to speake, yet so strongly watched and
defenced, it is a signe sufficient enough, that to speake well, is a
matter very hard. And so could his Sonne Salomon say: *Omnis la-*

Psal. 140. 3.

Dauids desire
for assistance
in his spea-
king.

Psal. vi sup.

bor hominis in ore eius: All the labour of man, is for his mouth. Da-

Eccle. 6. 7.

uid speaking further of this burdenous taske, sayth of talkatiue men;
Labor labiorum ipsorum operiet eos: The labour of theyr lippes shall bee
so greate, as to coner them. As if he would haue sayde (in mine opi-
nion) that the fruite of vaine labour, in speaking among the wic-
ked, shall bee theyr paynes eternall, whereon followeth: *Cadent*
super eos carbones, in ignem deuicies eos, & in miserijs non subsistent:
Vpon them shall fall hote burning coales, and the Lorde shall send them
into vnquencheable fire. If this bee so, is not stricte silence better
to bee endured, then by speaking wickedlie, to incurre such daun-
ger?

Dauids opini-
on of such as
are talkatiue.

Salomon was the onely wise king, that euer in this worlde liued
among men: yet founde hee such difficultie in speaking vtter-
prooueably, and the forwarde tongue so hard to bee brideled, as in
bitter sighing hee sayde, *Quis dabit ori meo custodiam, & super labia*
mea signaculum certum, ut non cadam in ip[s]is, & lingua mea non per-
dat me? Who shall set a watch before my mouth, and a seale of wisdom
upon my lippes, that I fall not suddenly by them, and that my tongue
destroye me not? S. Iohn Chrysostome sayth: that like office as the
doore hath of the house, hath the tongue (in the mouth) of the minde.
And Hugo, in his booke of the twelue abuses, sayth. *We ought to re-*
member, that David and Salomon desired a watche and a doore, not

Salomon his
care for his
speaking.

Eccle. 22. 26.

Chrysost. con-
cerning the
office of the
tongue.

Hugo in lib.
de 12. abus.

The reason
why Dauid &
Salomon defi-
red a watch &
a doore, and
not a wall be-
fore their lips.

a wall, because if a wall should be placed there it would debarre the power and libertie of speache: but setting a doore there, to be opened and shut as time requireth, signifieth, that there is a time to speake and a time to be silent, yet euer to haue this care in our conuersing, to keepe the doore of our mouth closed, because we are alwaies in perill of corrupt speaking. Furthermore he addeth, that we should open the doore of our mouth at meete and lawfull howers: as in the Church, at praier, in our Studies, at our bookes, and in our bed-chambers, at private meditation. The Church ought to be free, from all vaine babbling and arguing, our studies void of corrupt reading, and our Chambers, sole sanctuaries for diuine meditating.

The mouth is
to be kept shut
but to religi-
ous offices.
Periander his
Sentence.

So then wee ought to keepe the doore of our mouthes close shut, but onely to religious and holy occasions, because it is hard to fall in arguing, without offence to God or our neighbour: therefore I iudge it more meete to be silent, then (by talking) to haue the mind in perill of daungerous compassing, and me thinks Periander sayd very well; *Audito multa, loquere parca; Heare much, but speake little.*

Claudio. I deny not, that we ought to heare much, and speake little: but I say, that the impeaching of a mans speeche, is a matter as hurtfull as any talking.

Cleobulus,
concerning a
wise man.

Lodouico. You shall find fewe of the auncient or modern Philosophers, but they haue much more commended silence, then speaking, hauing absolutely set downe, that greater hazard is in speeche, then taciturnitie. *Cleobulus Lindus*, one of the Grecian seauen Sages, sayde, *A wise man is more sollicitous to heare, then to talke; for by hearing he leagnes, but by talking looserh: Audiendi, quàm loquendi studiosior esto.* Who heareth much, and speaketh little, may best discern falschoode from trueth, and erre very little, if he be not blinded in reason, and robb'd of vnderstanding.

Much liste-
ning to others
speeche, be-
wrayes a
weake wit.

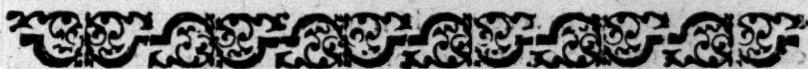
Claudio. Yet I finde it written, that hearing and listening much, is the signe of a young greene head, which perhappes hee may the rather doe, through the slender experience he hath in matters; and then I count it better to bee mute, knowing nothing, then by speaking vnwisely to offend the eares of others, for in speaking wittilie, fewe words are needefull. *Adolescentis scito esse* (sayeth a learned man) *audire quidem multa, loqui autem parca, prudens* is.

Zeno his rea-
son, why Na-
ture gaue a
man two ears,

Lodouico. Perhappes his reason may iumpe with that of Zeno *Elatem*, to weet, because Nature hath giuen him one tongue onely, and two eares, therefore hee shoulde speake little, but heare

heare much, his wordes are these: *Aures tibi ubi id scio binas esse, & os unicum, ut plurima audiens, loquaris paucissima.* This Philosopher was such an especiall loue of silence, that his countrey being vsurped by a mightie Tyrante, and hee much labouring for the libertie thereof, was by the Tyrant committed to prison: where, being put to greuous tortures, and insupportable tormentes, onely for discouerie of the priuate coniuration, hee (to free the rest from being reuealed) with his owne teeth bit soorth his tongue, and spat it afterwarde in the bloudie Tyrants face, as contented rather to endure eternall silence, then (by his tongue) to iniurie his countreyes louers, and copartners.

Finis Cap. 1.



The Argument.

Proceeding further on, it is here approoued, that the first instruction a man ought to haue, is to speake discretely, without offence to any. Heere (in an ample discourse) the negligence of Fathers in their families is much reprooued, for not instructing their children in silence, whereby they may attaine to a perfect order of speaking. For which purpose, many curious sentences of the auncient Philosophers are herein entercomsed; beside diuers other out of holy Scriptures.

Chap. 2.



LAUDIO. Epaminondas, that mightie Duke and glorie of the Thebanes, commending silence, sayde: that a man should be more desirous to heare, then to speake: *Audiendi potius quam loquendi cupidus, se ipsum prabeto.* And to this purpose the wise man wrote: *In multiloquio non deerit peccatum: qui autem moderatur labia sua, prudentissimus est:* In many words there cannot want iniquity, but he that refrains

his aduise, to heare more then speake.

Prover. 10. 10.

with his lips is wise. He cannot be far fro error, that delightes in much Sentence, talking;

talking; therefore a wise man thinketh much more then hee speakes.

Pittacus his counsell, not to let the tongue run before the mind.

Lodouico. Such was the counsell of *Pittacus* the *Mitylenian*, one of the Grecian seauen wise men, adding further: *Lingua non praecurrit mentem*: for when the tongue gads before the mindes preconceit, the discourse cannot passe vnguiltie of error.

Claudio. Me thinks then the tongue should be commaunded to silence, and the mind to forethinke: *Imperalinguae*, sayde *Safides*.

A notable Example, how *Isocrates* taught a talkatiue Scholler to learne silence, or to speake well.

Lodouico. In the time of *Aristotle*, there liued an *Athenian* Sophister, a learned Doctor, called *Isocrates*, who had manie Schollers in the arte of Oratorie: among the rest, a young man (verie talkatiue) came vnto him, beeing named *Carco* and intreated, that hee woulde accept of him among the rest of his Schollers, onelic to learne the arte of Rhetorique, whereto hee condescended: but couenaunting about the price, *Isocrates* demaunded double salarie of him, beyonde anie other Scholler: He, desirous to knowe the reason thereof, and alleaging greate iniurie offered him therein, *Isocrates* thus answered. *You speake much, and very euill, wherefore to teache you to speake well, I must labour you with two faculties, one, how to holde your peace, the other, how you ought to speake: which double paines makes me to demaund double wages.*

Apollonius iudgement of loquacitie, and silence.

Claudio. An excellent answer (in good sooth) worthilie be- seeming such a Philosopher and Oratour, and verie apte to checke the bablarie of young heades nowe in these dayes, who are verie prodigall in speeche, whereof they ought to bee much more sparing, in regarde (according to *Apollonius*) loquacitie is full of errors, and silence most secure. In euery degree (to speake little) is best be- seeming, but in youthe (aboue all other) it is most necessary: and in a young man it is an ornamente so fayre and beautifull, as the curling hayres doe not more embellishe a delicate virgine, the chaine of golde about her necke, the pendentes at her eares, the braceletes about her wristles, the iewell on her breast, and the vnualueable gemme on her finger; as gracious modesty, and sweetly be- seeming silence, doth decorate and set forth a ciuill young man.

How commendable silence is in a young man.

Euerie one shoulde bee very niggardlie of speeche, and youth not speake at all, excepte they bee questioned. *Adolescens* (sayeth *Salomon*) *loquere in tua causa vix cum necesse fueris, Thou shas*

that art young, speake if neede require, and yet scarcely when thou art
wise asked. Because (saith Seneca) there is not any thing, that renders
a more commodious quiet to the minde, then seldome or little speaking,
and taking liberty to thinke on how much soeuer. Therefore the sweet-
nesse of conuersing, and the delicacie of reasoning, is some kinde of
viandes, so relishable and pleasing, or, as a sallade, so agreeing with
the appetite: that (by little and little) it guideth men to the discou-
erie of great secretes, little lesse, or no otherwise, then as wine and
loue doeth, from whence (without order) growes a thousand scan-
dals and vexations.

Seneca ap-
proueth sel-
dom speaking
a great quiet-
nesse to the
mind.

Hereupon we reade, that *Anacharsides*, (a learned Philosopher
and an honorable *Scythian*, brother vnto *Cadmus* king of *Scythia*,)
in a fayre *Quadrant*, wherein his owne picture was curiously pain-
ted, wrote this sentence: *Continere a lingua, gula, & venere*: as mea-
ning, that the sinne of the tongue was no lesse, then that of gluttony
or luxurie.

Anacharsides,
his wittie and
iudicious sen-
tence.

Lodouico. Nay rather greater, if there neede any degree of
order: for, placing the continencie of the tongue in the beginning,
he alludeth thereby, that the sinne thereof is worse then that of gour-
mandise or luxurie: which, if in euery man it be vnseemely, in young
men then about all other it is most contemptible. The first precept
therefore, that parents should teache their children, is, to speake mo-
destly, and vnder controwlements.

The first losse
for parents to
teache their
children, ac-
cording to
the rule of
Dauid.

Dauid had many sonnes, whome he instructed from their in-
fancie in diuine precepts, and that which he taught them first of all,
was, to praise God, and speake holylie: for being exalted to the king-
dome, and lying vpon his royall bed, hee called his children about
him, and sayd: *Laudate pueri Dominum, laudate nomen Domini*.

Psal. 122. 1. 2.
3. 4.

And they, with obedient childrens voyces, in true and holy simplici-
tie, sayd. *Sit nomen Domini benedictum, ex hoc nunc, & vsque in saeculum.*
A solis ortu vsque ad occasum, laudabile nomen Domini. *Excel-*
fus super omnes genes Dominus, et super calos gloria eius. Blessed be
the name of the Lord, from henceforth and for euer. The Lords name is
praised from the rising of the Sunne, vnto the going downe of the same.

The honour
and praise of
God, is that
which Parents
ought to
teach their
children first
of all.

The Lord is high above all nations, and his glorie above the heauens:
with all the rest that followeth. These diuine prayes were the first
documents which he taught them to speake, and this ought to be the
first instruction of euery faithfull father or mother, to teache their
children in their very tenderest yeares, to moue their lippes first in
laude of their maker.

The

An Allusion
to the former
naturall Ex-
ample: how
children do
imitate their
parentes be-
hauour.

The vine, the Iuie and the mellone are plants alike, which of their owne nature will not exalt themselves: but if by chaunce they finde any tree neere neighbouring, then they wil claspe and wreathe about it, and (by the helpe thereof) attaine to such strength, as oftentimes they goe beyond them in height, which of themselves they were not else able to doe, but continuallie should (else) creepe along vpon the ground. Euen such (perhappes) might prooue the condition of young childrē, of themselves knowing nothing, they would remaine dumbe as it were: but following the steppes of theyr parentes, and learning by them to talke, hearing murmuring, cursing, swearing and vnseemly speeches in their parents, their weake & naked vnderstanding begins euen then to apprehend the same, and often times, before they know well how to call for breade, can readily blasphemē God, sweare, curse and speake euill.

So on the contrarie, by the Parents good example, they may increase in vertue, make profit of holy exercises, and learne to liue christianlie: but if they shewe them wanton and lasciuious sportes, banquets, vncleanly actions of life, frayes, disorders and such like, then shall ye heare from them nothing but the fruits of such instruction, blasphemies, oathes, reuilings and false forswearings, in which corrupt course and wicked qualities, they learne many times to outgoe all other lewd children, yea and perhaps their bad Parents themselves.

An historical
example, de-
claring the
naturall incli-
nation of chil-
dren after
their parents
course of life.

Claudio. Assuredly it is most true, and to this purpose I can tell you a very prettie storie. In the Sea (among other kinde of fishes) there chaunced to be some commonly called Crabbes or Creuisses, which had many feete, and alwayes vsed to goe backward, quite contrarie to all the rest among whome they liued. Their father and mother seeing them goe thus backward, began to reprehend them for it, in this manner. My children (quoth the father) we haue begotten you, and brought you vp hitherto with no meane care, and now in recompence of our greate trauaile, will you so shame vs, that beeing growne to indifferent stature, you haue not yet learned how to goe, but shape your course quite contrarie to all other that liue among vs? You see that we are in a dangerous place, where the greatest fishes doe eate vp the smaller frie, therefore to preuent the subtil wiles of our enemies, labour your selues to goe forward, and not backward: otherwise, if you hold on still this gate, you may meet with our aduersaries, and so be most pitifully deuoured by them.

The young ones hearing this, began to bee very sorrowfull, and practised to goe otherwise so well as they could but still it fell out to be backward, as indeed by nature they could do no otherwise, which when the Parents againe beheld, they sayd vnto them. Fie fie children, goe not so, for this is the onely way to fall into our enemies mouthes: whereon the children replied. We pray you, that you would goe before vs, that by your example wee may learne our footing. Then went they forth, and going backwarde as they before had doone, the children thus spake. Woulde you haue vs goe forwarde, and you your selues doe nothing but come backwarde? How can wee (without your instruction) learne to goe aright, but euen (as your selues doe) must keepe on in this wrong course?

What is engraffed by nature can neuer be altered.

In like manner, as (at first) good documents are easilie put into the childrens vnderstanding, and as they heare honest and decent speeches from the lippes of their parents; euen so doe they learne and practise the like or the contrary. Better were it for such parents, if they had bin borne dumbe, then giue such euill example to their children, whereby God is highly dishonoured, and their neighbours much offended.

The Allusion of the Example, to the good or bad presidents of parents to their children.

Lodouico. *A Bone maiore discet arare minor*, sayeth the au-
ciente Adage. As by diuine precepte the Sonne ought to o' y the
Father, so the Father ought to bring vp his Sonne in good edu-
cation: and the first lesson of all shoulde bee, to glorifie God, and
then, how to speake with wisedome and gouernement. *Plutarche*
sheweth in his booke of education, that *Crates* the Philosopher
was so greued at negligent parentes, such as plainly declare
themselues to haue no care at all for the instructing of theyr chil-
dren, that hee was wont to saye. *If it were lawfull for mee, to as-
cend into some eminent place of the Citie, where I might as easilie bee
hearde, as seene: with a bolde and resolute courage, I would crye out;
Oh men, into what a bottomlesse depth doe you fall? bestowing all your
studie, in scraping riches together for your children: and of those chil-
dren to whome you would leaue it, you haue not so much as one iust
thought or respecte.* *Quorsum enites homines, qui omne in com-
parandis diuitiis vestram studium ponitis, filiorum verò, quibus ea
relinquatis, nullam curam suscipitis?* And truly *Crates* spake with
very great reason.

A true pro-
uerbe.

Crates the
Philosopher,
his speeches
concerning
parents.

The words
themselues
out of *Plu-
tarch*.

Claudio. Such kinde of men are like to them that take greate
care

A good lesson
for rich men.

care for a close neate shooe, and regard not how much it wringeth or paineth the foote. They are very industrious and carefull to hoorde vp bagges for theyr Sonnes, but what they shoulde most regarde, they least respect: they torment themselues for vaine conimings in, but hardly will spend a crowne on a good Schoolemaster, that might bring them vp in holy and vertuous behauiour.

A worthy ex-
ample for co-
uetous fathers
and necessarie
in these dayes
to be regar-
ded.

Lodouico. Vpon this occasion was it, that *Aristippus* the Philosopher, grewe into great rage against a father of a familie, who being desirous to haue his sonne vertuously brought vp, found out a maister meete for the purpose. Demaunding of him, what he would require for his sonnes instruction, the maister answered. *Sir, you shall giue me a thousand drachmaes.* The couetous father, falling into an inconsiderate admiration, replied. *By God Hercules (Sir) you aske too much, with a thousand drachmaes I can goe buy a seruant.* *Sir,* sayd the Philosopher, *for this thousand drachmaes, you shall haue two seruants, to weete, him that you would buy, and your sonne to.*

Plutarch his
amazement at
the great neg-
ligence in pa-
rents, towarde
their childre.

Claudio. Very wittily answered, seeing no man can be truelie saide to be free, but only he that is vertuous, and by his vertues resisteth all vices whatsoeuer. Which made *Plutarch* not a little amazed, as may euidently be discerned by this sentence. *Canere discunt homines saltare, & equo insidere, & tamen tanta est multorum demencia, ut literarum studiis non curent instituendos liberos.* Men are apt and diligent to euery thing, except liuing vertuously, and will dispend much in any other matter whatsoeuer, to please and content theyr children: but to traine them vp in vertuous life, which ought to bee theyr verie cheefest endeaouore, thereof they haue no care at all.

Philip of Ma-
cedon, reioy-
ced that his
sonne Alexan-
der was borne
in the time of
Aristotle.

Lodouico. But *Philip* king of *Macedon*, father to *Alexander* the greate, hee did not so, for when *Alexander* was borne, hee gaue thanks to the Gods, that his birth happened in the time of *Aristotle* the excellent Philosopher, who might instruct him, and to whose diligent care he whollie committed him. It sufficeth brute beastes to haue theyr ordinarie sustenance, not knowing any other good belonging to them: but viands only are not sufficient for man, for his desire stretcheth into hidden vertues, which beautifie and ennoble his minde.

Of the goods
of Fortune,
and an apt re-
semblance.

They that prouide nothing else for their children, but the goodes of Fortune, which are subiect to all casualties and iniuries of time: doe nourish and bring them vp no otherwise, then as if they were Dogs, Goates, Oxen and such like beastes, whose speciall care is all for

for vittualles, and not for vertue, which sinne ought rather to bee imputed to their parents, then to themselues. Vpon this occasion was it, that *Diogenes* the *Cinick*, (seeing a dissolute boy abuse himselfe in the streete as he went) knowing the Schoolemaster to whose charge he was committed, calling him aside, hee did well fauoredly beate him, saying: *Why hast thou brought vppe this boy no better?*

The reason why *Diogenes* did beate a Schoolemaster.

Plutarch be would haue the Father, mother and master, not onely to giue example to theyr children of not sinning, but likewise to be patterns to them of commendable, good and woorthie actions: so the end, that they (beholding their children as in a most cleere glasse) may not onely restraine them from all lewde and wicked attempts, but also forbear vndecent and dishonest speeches, practising nothing else but deedes of vertue. For, as a weake sucking childe, will receiue any wholesome medicine, beeing mingled by the nurse among his milke: euen so doe children (by theyr parentes) apprehende eyther good or euill behaiour. But you haue some Fathers, so nice, and tender in bringing vp theyr children, as (not to offend or displease them any way) they leaue their lewde and naughtie qualities vnchastised, & so they grow on in all wickednesse whatsoeuer.

Plutarchs aduise to Fathers and mothers.

Similie.

For cockering parents.

Claudio. It fareth with them, as it happened to that mother, whose Sonne (by some mishappe) was fallen into the Riuer, and so standing by, seeing him readie to sinke, was afrayde to helpe him, not daring to fasten on his lookes to pulle him forth, least in so doing shee should hurt him: but stode fondly crying out in foolish compassion, till her Sonne was vtterly drowned in deede. Or as it befell to *Helie*, the Prieste and Iudge of the Hebrew people, who through neglecte of reprehending his two sonnes, was the cause, that God suffered them to bee slaine miserably by the Philistines in war: and himselfe perished by sudden death, falling back from the seate whereon he sate, breaking his neck in the fall. Or as it fortun'd to king *Dauid*, who not reproouing *Amnon*, for the vnchaste acte committed with his owne sister (as loath to displease him, because in deede he dearly loued him) procured God, to let him be slayne by his owne brother *Absolon*, in the merrie sporting time of a sheep-shearing banquet: and that *Absolon* shoulde likewise rebell against him, chase him forth of his owne kingdome: and that *Salomon* should also become an Idolater, so that all his sonnes (almost) dyed miserably. Therefore the holy Ghost sayd well: *Qui parit virga, odit filium suum: qui autem diligit eum instanter erudit.*

Example of an ouer-foolish mother.

Example of *Helie* the priest and his bad children.

Example of king *Dauid*, and *Amnon* his Sonne, and afterward of *Absolons* rebellion against him.

An excellent
Similie; with
the allusion
thereof.

An especiall
matter to be
noted.

Leuit. 26.

Eccle. 30. 12.

Eccle. 30. 8.

A sententious
allegation,
and to good
purpose.

Cato his ad-
uise for a
childs first
instruction.

Psal. 15. 1. 2. 3.
Dauids Dia-
logue between
God and him-
self: agreeing
with the for-
mer sayings
of Cato.

Lodouico. Such Fathers may be compared to the Iuie, that hugge so close to the tree, and pretending to beautifie and adorne it, winds and writhes it selfe so fast about it, as in fewe moneths it makes it drie and dead. The very like doth that father and mother, that is too nice and fond of their child: with kisses they kill it, with sweete meates they poyson it, and with cockering make it vnapt to any vertuous action. Therefore it was the pleasure of God, that such as were appointed for the seruice of his maiestie, they should be trayned vp from their verie childhoode, in the diuine worship of him, as we may reade in *Leuiticus*. Hence was it that the wise man sayde: *Curua cernicem filij tui ab adolescentia sua. Bow downe the neck of thy son while he is young.* And he giues a reason for the same, in another place of that very Chapter: *Equus indomitus euadet durus, & filius remissus euadet preceps: An untamed horse will be stubborne, and a wanton child will be wilfull.*

It is ouerlate to resist the enemy, when hee hath already surprized the Citie: and little auayles it, to cast salt vpon the flesh, that before is putrified. Instruction (then) is most needfull for children, and without all doubt, the first vertue that Parentes or Schoolemasters ought to teach youth, is to restrayne the tongues libertie, and to speake vnder correction, and, if we will credit morall *Cato*, he sayth: *Virtutem primam esse puta comescere linguam. The first vertue that a Christian childe shoulde be taught, is to bee silent, or to speake vnder chastisement, which vertue is of such excellencie, as it makes vs neere neighbours, or like vnto God: Proximus ille Deo est qui scit ratione tacere,* sayth the same *Cato*.

Dauid in a dialogue which he composed, where the speakers are onely God and himself, falling into questions with the Lord, he saith. *Lord, who shall dwell in thy Tabernacle, and who shall rest vpon thy holy mountaine? The Lord answereth: He that walketh uprightly, and worketh righteousnesse, speaketh the truth in his hart, and hath no deceit in his tongue.* Heere may be apparantly discerned, how conformably *Cato* spake with *Dauid*, considering, that he that thinketh the truth in his hart, and offendeth not with his tongue, he shall dwell neere vnto God: it is euen all one with his wordes, to weete, hee that refrayneth his tongue, and knowes reason when to be silent, is neere vnto God.

Claudio. Nay more, he is like vnto God, for he that speaketh the truth with his mouth, and in his hart thinketh no deceit, is like vnto God, who is the same truth. Therefore *Salomon* sayde well, *that*
life

life and death is in the power of the tongue: because he that delighteth to speak alwaies the truth, is in true life with God, that giueth life to all things: and he that delights in lying and deceipt, is contrarie to God, and so consequently is dead from him : *Mors & vita in manu lingue.* Both life and death is in the tongues power. *Prouer. 18. 21.*

As, among all things that are to bee desired, there is nothing more affected then life, euen so all our daylie labour and endeaour is the more willingly pursued, for the maintenance of this present life : which we do hold in so deare respect, and are so much enamoured thereof, as although we knowe there is another life, much better and no way subiect to death, yet doth this life so highly please vs, and inexorable death is so horrible to vs, as wee woulde gladly take any paynes whatsoeuer, to transporte vs quickly to that other life, without touch or taste of the sting of death, or depriuation of these earthly goods and spoiles. Oh, we would sayne bee soone clothed with immortality. If then we would hunt this track with such earnest desire, we should be somewhat mindfull of our tongues custodie, which is the laylor (as it were) and keeps the key both of life and death: with all our harts we should loue the truth, which is the onely occasion of life, and, with the swift celeritie of an Hart, flye from foolish talking, lyes and vaine babbling, the very begetter and nourisher of most horrid and abhominable death. *Nam qui sumus in hoc tabernaculo, ingemiscimus grauati, eo quod nolumus expoliari, sed superuестiri, ut absorbeatur quod mortale est à vita:* For indeed we that are in this tabernacle sigh and are burdened, because we would not be unclothed, but would be clothed upon, that mortality might be swallowed up of life, thus spake the Apostle to the Corinthians.

If then life and death bee in the hand and power of the tongue, you see what an especiall care should bee had thereof, because in no parte of the bodye can we carie any greater perill of life, then in the tongue, which is the gate (as it were) whereby life passeth forth, and death enters into vs. A bad creditour is this tongue with so rich a treasure, as is the pretious and vnualueable iewell of life : it beeing a member so voluble, soft, vnstable, without boane (which might giue it more firmenesse) and hazarding life continuallye to infinite daungers. Well did the Apostle knowe this, when he sayd to the same Corinthians : *Habemus autem thesaurum istum in uasis fictilibus:* But we haue this treasure in earthen vessels. Since then the custos of our soule is so fraile, we goe in dayly dreade of loosing the treasure of celestially grace,

Similie and Allusion.

Men would gladly taste of immortall life, but are loath to leaue this frayle transitory life.

The tongue is the laylor, that keepes the key of life and death. *2. Cor. 5. 4.*

The tongue is the gate, whereby life passeth forth, and death enters in.

2. Cor. 4. 7.

An excellent
and wittie
Sentence.

What thing can be more frayle then the mouth? which by a turne of the tongue, may make shipwrack both of temporall and eternall life; offending with blasphemies the maiestie of our omnipotent God, and by one iniurious word (oftentimes it comes to passe) life is miserably lost: for, a generous minde is more aggrieved at an iniurious word, then is a slaue or villayne by the stroake of a weapon.

Pro. 15, v. 4.

Lodowico. Perhappes this is the true sense and meaning of that sentence of *Salomon*, because, in effect, a pleasing word is sweete, and much contents a mans minde, and a bitter sharpe taunte mooues much strife and discorde. So saith he: *Responsio mollis frangit iram; sermo durus suscitatur furorem: A soft answer putteth away wrath: but grienous words stir up anger.* And againe he saith: *Lingua placabilis, lignum uitae: quae autem immoderata est, conteret spiritum: A wholesome tongue is a tree of life: but the frowardnes therof is the breaking of the mind.*

Gen. 4, 13.
Caine offended
God more
with his blas-
phemous
tongue, then
he did with his
murdring hād.

Cain offended God more with his tongue (denying so presumptuously the diuine mercie: *Maiores iniquitas mea, quam ut veniam merear: My sinne is greater then can be pardoned*) then he did with his hand in killing his brother *Abel*. For with his tongue he vttered most horrible blasphemie, and with his hand he but committed a murther: with his tongue he offended God, with his hand his neighbour: with his tongue he did contrarie to the first table, with his hand to the second: with his tongue he flatly denyed Gods mercie, with his hand he tooke away vniustly the life of his brother: by his tongue he depriued himselfe of pardon, and by his hand, his brother of life.

Caine lyed,
in regard that
Gods mercy,
is greater then
his iustice.

Claudio. The wicked wretch lyed, because it is proper to God, to pardon, and he neuer chastiseth, but when our obstinacie prouoketh him to iust displeasure. The Church therefore obserueth a good Collect: *Deus cui proprium est misereri semper, & parcere, &c. O God whose nature and property is euer to haue mercy and to forgive, &c.* Likewise, by the infinitenesse of his mercy, as by the most effectuall meanes of all: he shewes vnto vs his omnipotencie, ruling and reigning ouer al, and pardoning euery one whatsoeuer, that truly repenteth him of his finnes. Therefore saith the Church: *Deus qui omnipotentiam tuam, parcendo maxime, & miserando manifestas, &c.* Worthily therfore did *Cain* taste the iustice diuine, for denying so impudently the soueraigne mercy thereof.

Lodowico. Moreouer, *Lucifer* fell not from the supreme pole,
neither

neither by auarice; nor gluttonie, nor luxurie, but fell onely through the proude wordes which hee vttered against God, when hee sayde: *I will ascend above the height of the cloudes, and exalte my throne beside the starres of God, I will sit vpon the mounte in the congregation of the North, and I will bee like to the most high.* Therefore very deseruedly, he that sayd, hee would ascend vp into the highest place, fell downe into the bottomlesse depth, and hee that would needes belike to God himselfe, became a most loathsome and venemous Serpent, that he might no more exalte himselfe aloft.

Lucifers proude wordes threw him downe into hell. *Esa. 14. 12. 13.*

The rich glutton, without doubt had many finnes, because beeing one giuen and addicted to the pleasures of the bodie, hee could not chooseth but commit many errors: and among the rest, the Euangelist sheweth, that he was so wretched and inhumane, that hee permitted his very dogges to goe beyond him in compassion, for they licked the sores of the poore begger *Lazarus*, but himselfe denyed him the very least crumme of bread. He was dedicated to delights, for euery day hee made sumptuous banquets and daintie feastings. He was proude in his garments: for albeit he was no King, yet notwithstanding he wore royall purple and riche silkes, and although he had not a kingdome to gouerne, yet would he go like a King in his clothing. Neuerthelesse, being cast into the burning flames of hell, he complained of nothing so much, as of his tongue, because therein he suffered insupportable anguise: so that he begged of good father *Abraham* (with maine instantnesse) nothing else, but that he would send *Lazarus* to coole his tongue, to dip his finger in colde water, and therewith but touch his burning tongue.

Example of the rich glutton.

Luke. 16. 21.

The glutton complained most of his tongue in hell torments.

The reason hereof (perhappes) may be, that hee had committed greater finnes in talking, then by his eyes in seeing, by his hands in working or playing, or by his mouth in eating. For it is a matter very vsuall at banquets, that there are not so many dishes fedde vpon, or quaffing carowing glasses drunke off: as liberty of talke passing through the table, dishonest speeches, backbiting of friends & neighbours, and infinite other irkesome annoyances.

A note for bellie Gods & banquetters.

In warre they can kill no men but such as are present, but at banquets they murder them that are absent: they sleigh off the very skinnes of the dead, yea, a many yeares after, onely to kill them afresh, and wounde both present and absent persons, with the keene edged sword of the tongue: *Lingua eorum gladius acutus, venenum aspidum.*

How men are murdered, & yet not being present. *Psal. 56. 6.*

dum insanabile, so speakes the Prophet *Dauid* of the wounding tongue.

The iust punishment of the Gluttons tongue.

Luke. 16. 24.

Therefore well and worthily was the bying tongue of the glutton tormented, more then any other member of his body. And iustly ought the tongue to suffer, which (as an vnfaithfull retayer of life and death) permitted death to enter by vnaduised speeches, and banished life away by the selfe same occasion : and deseruedlye is the tongue made vnworthie of pitie, which (becing defeated thereof) coulde crye: *Pater Abraham miserere mei, & mitte Lazarum vt iungat extremum digiti eius, & refrigeret linguam meam*: Father Abraham, haue mercie on me, and send *Lazarus*, that he may dippe the tip of his finger in water, and coole my tongue; a iust recompence, for that which was pleasing to his owne taste, and which hee did denye to miserable *Lazarus*. Thus therefore may you see it to bee most true; *Vita & mors in manu lingue*, both life and death is in the power of the tongue.

Pro. 18. 21.

The soule is in more daunger by the tongue, then a citie by enemies.

Pro. 25. 29.

Claudio, A populous citie, abounding in all wealth, cannot bee exposed to the subtilties of a besieging enemy, by so manye dangerous and perillous wayes, as is the soule of him that hath no restraynt of his tongue. *Sicut urbs patens*, (saith the wise man) & *absque murorum ambitu: ita vir, qui non potest in loquendo cohibere spiritum suum*; A man that refrayneth not his speeche, is like a City which is broken downe, and without walles. Therefore we haue great reason to say with *Dauid*: *Pone Domine custodiam ori meo, & osium circumstantie labiis meis*: Set a watch (O Lord) before my mouth, & keep the doore of my lips.

Psal. 140.

Sentence, and Allusion.

Cant. 4. 3.

A citie (without garde) in time of suspicion, stands euermore in daunger, and the man that hath no gouernement of his tongue while he is in this world, can want no enemies, but howrely goeth in perill of his death. The Church commending her spouse, saith in the Canticles: *Sicut vitta coccinea labia tua, & eloquium tuum dulce*: Thy lips are like a breed of scarlet, and thy talke is sweete. As if the holy ghost would haue sayd: Because thou delightest me my loue, thy lips are like to ribands of scarlet die, and thence it ensueth, that thy speeche is sweete, euen as if there were milke and honie vnder thy tongue.

Lodouico. What similitude hath a riband of scarlet die with the lip? I vnderstand not this familie.

Claudio. It is a goodly similitude, and very commendable vnto

our purpose. It was a custome among beautifull young Damosells, with ribands or strings of silke, to gather their locks of hayre together, and make a comely ornament thereof, tressing and plaiting all the scattering stragglers amōg them, to the end they should not hang loosely about their shoulders, but stand very gallātly creasted on the head, and most commonly the band was of the scarlet dye or colour. Now, this was not donē for pride, but herein cōsisted their morall signification;

A custome observed by young beautiful maydens in elder times.

The band of scarlet die, figured diuine loue, wherwith they bound vp the lippes of the celestially spouse, to weet, a holy and religious soule, to the end, that from thence should issue forth no disordered talke or speeche: eyther of wicked enuie, as did *Lucifer to Eue*; or of proude presumption, as hee also did against God: or of auarice, as did the rich man in the Gospell, who sayde, *Anima mea, habes multa bona posita in annos plurimos: requiesce, comede, bibe, spulare;* My soule, thou hast much goods layed vp for many yeares: *live at ease, eate, drinke and take thy pleasure.* Or of vaine glory, as did the Pharysey in the Temple, who vaunted of his prayer and fasting: or of vnchaste incontinencie, and such like other vices. But all their words were bound together with the band of seruent charitie, and heereof it bare the verie name. By meanes whereof, they placed and ordered their speeches so decently, as the holy spouse might become enamoured of them, & it proued a very hard matter for them to breake silence, for they remayned as rauished with his diuine voyce: *Sonet vox tua in auribus meis, vox enim tua dulcis. Let me hear thy voyce, for thy voyce is sweete.*

The morall signification of the custome, worth obseruation. Luke 12.19.

Cant. 2.14.

But the indiscreete man, that hath not this ligament to stay his lippes: speakes, and afterwarde thinkes thereon, whence (often) ensueth repentaunce for so rash speaking. This band is a most excellent restraynte, least the tongue shoulde erre at random, and it is a thing very highly pleasing to God, when the tongue vttereth no immodest speeches, but such as are full of heauenly loue, to the honour of his name, to the edification of our neighbour, and profitable to whosoever shall conuerse with vs: for the lippes beeing bounde vp in this manner, are at heauenly libertye, and frees the soule from all anguishes whatsoever, according to the wise mans saying; *Qui custodit os suum, & linguam suam, custodit ab angustiis animam suam; He that keepeth his mouth and his tongue, keepeth his soule from destruction.*

Of the indiscreete mans behaviour in talking, to the danger of his owne soule.

Prover. 13.3.

S. Augustine
approoueth
them most
guilty, that
crucified with
their tongues
our Sauour
Christ.

Mark. 15. 25.

John. 19. 14.

A note wor-
thy to be
remembred.

Psal. 56. 6.

The builders
of Babell were
Heretiques, in
weening to re-
sist God by
theyr tongues
which drew
the confusion
of tongues
among them;
albeit God
had many
other meanes
to haue pun-
ished the by.

Gen. 11. 4.

Ladonico. It is so certainly. Oh in how many perilles, and in how many narrowe straytes, doth hee finde himselfe, that hath no bridle for his tongue, in whose power remaineth both life & death? Saint *Augustine*, vpon the Psalmes, saith, *That they were more faultie, who crucified Christ with their tongues, crying; Crucifie him, Crucifie him, then they that were guilty of his death, or they that fixed him fast to the Crosse with nayles: for they had not fastned him to the Crosse with theyr handes, till the other had first crucified him with theyr tongues.*

And hence (perhaps) ensued the difference betweene the Euangelistes, about the houre of Christes crucifying: for Saint *Mark* sayth, that when the ministers crucified Iesus, *it was the third houre: Erat autem hora tertia, & crucifixerunt eum.* Neuerthelesse S. *John* sayth: *Erat autem ferè hora sexta.* But the resolution is this, that from the third houre, the Iewes crucified him with their deuillish tongues, desiring of *Pylate*, that hee would let him bee crucified, and at the sixt houre, they made him fast with nayles to the Crosse.

Clandio. Oh detestable tongues, tongues more sharpe then nayles: *Lingua eorum gladius acutus*: because they pearced further, then the other had power to penetrate. Many sinnes had the Babylonians, after they became Idolaters worshipping the Image *Bell*. Proude were they that by a Tower would ascend vp to heauen, as if it were to take the kingdome from God himselfe: they were heretiques in thinking to make resistance against God, and by that exalted tower to escape from death. Notwithstanding, God inflicted no other punishment vppon them, but set a deuision of diuers languages among them, so that one vnderstoode not what another sayde: but in the tyme of theyr building, if one called for water, hee shoulde haue stones brought him, and when hee would haue stones, then they would bring him lyme.

God could haue chastised them in diuers other degrees, but it pleased him onely to deuide them by theyr tongues: as beeing (perhaps) more offended at the proude words they vttered, then with the tower which they builded, and surely they dishonored God more in theyr speeches, then they could doe with theyr manuell labour.

Venite, faciamus nobis ciuitatem, & turrim, cuius culmen peringat vsque ad caelum, & celebremus nomen nostrum, antequam diuidamur in vniuersas terras. Come, let vs build vs a cittie and a tower, whose top may reache vnto the heauen; that we may get vs a name,

name, least we be scattered vpon the whole earth. If God should alway chastise the murmuring tongue against his glory, in this manner: men would be far greater louers of silence then they are, and better aduised in theyr speaking.

Finis Cap. 2.



The Argument.

Heere are deliuered many examples of worthy men, true affecters of silence: And in this Chapter, they discourse on the fower excellent qualities of silence, and how they do adorne a man; a very sweet and profitable Dialogue, for such as desire to talke discretely.

Chap. 3.



ODOVICO. Silence in time be- Sentence.
seeming it, is much more prayſ-wor-
chie, then a choysely deckt Oration, To speake ac-
because to speake with an adorned, cording to
polished and smoothe stile, is the of- time & place,
fice of a Rhetorician: but to talke is the testimo-
cording to apt time and place, is the ny of a wise
apparat signe of a wise man. There-
fore very wittily answered Acaticus Acaticus the
the Philosopher, to such as demaun- Philosopher.
ded of him, what was the reason why

he spake so little in the frollique season of a costly banquet: I haue
consumed much more time (quoth he) in learning to know when I should
be silent, then to speake curiously, and vpon no occasion. And Omulus The saying of
was wont to say; when thou entrest into an other mans house, shewe learned
thy selfe more ready to dumbnesse and deafnesse, then to talk or babbling, Omulus.
and conet to beare the deeds of others: because he that is talke atine,
offendeth many eares, but he that receiues exampie by ether folkes mur-
muring

Sentence.

louing may take the lesse occasion of sinning. S. Hierome wrote, *Non esset murmurator, si deesset auditor.*

Iob spake in
the bitternesse
of his soule.
Iob. 10. 1.

An especiall
gift of God to
his deare chil-
dren.

Claudio. There is no higher philosophie in the world, then to be silent, and know how to restrayne the tongue: which the more glib and ready it is to moouing, so much the sooner it becomes a sower of discords. When *Iob* spake, his speechs were in the anguish of his soule, as one that was a deare friend to silence, for thus saith hee: *Lo- quar in amaritudine anima mea: I will speake in the bitternesse of my soule.* And this is an especiall grace which God bestowes vpon his dearest children, that albeit in speech they cannot master men, yet by silence (saith *Plutarch*) they come neer vnto God.

Thomas
Aquinas tear-
med by his
master Alber-
tus Magnus,
the dumb Ox.

Thomas Aquinas, a great Doctor of the Church, was such a louer of silence and taciturnitie, as his Schollers were wont to tearme him the dumbe Oxe. He holding conclusions in the presence of *Albertus Magnus* his master, to the amazement of all the by-standers, beeing very profounde in learning, as also short and sententious in his answers: his Master thus prefaged of him; thou shalt hence-foorth *Thomas* bee called the dumbe Oxe. But yet this Oxe, when he saw his time, made so lowde a bellowing, as it was heard almost the whole world ouer: and yet his voyce is audibly heard vniuersally in the Schooles, as a Father of greate reading and worthy memo-rie.

Agatonus and
Theodanas,
two memora-
ble louers of
silence.

I reade of *Agatonus* a learned man, who for thirtie yeares space, caried continually a stoane in his mouth, only for instruction how to hold his peace. *Theodanas* likewise a religious Father, it is written of him, that thirty yeares together he was silent: not because he knew not how to speake (for he was most skilfull in the Latine, Greeke & Hebrew) but in regard he very wel knew, how many inconueniences do proceed from the tongue.

Numb. 19. 15.
Gods comma-
ndement con-
cerning vn-
cleane vessels.

Lodouico. I call to mind (very aptly for this purpose) how I haue read in the holy Scripture, that God expressly commaunded: *Vas quod non habuerit operculum, nec ligaturam desuper, immundum erit: The vessels that be open, and haue no couering fastned vpon them, shall be vncleane.* This law god made, because what vessel soeuer, that had no couerture, or not bound about with some cloth or paper: it could not choose but be the receptracle of al vncleannesse, flies would get into it, dust would fill it, and it could containe no liquor, but it would corrupt it.

An excellent
allusion, fra-

Much more then should wee be carefull of the vessell of our heart, which is in the vpper part of our bodie, to weet, the mouth: if that bee

not kept close : it will soone become a receptacle for deuilles, for
 wayne thoughts and all other filthinesse. And if it be not bound with
 some scarlet band, whereof we haue already spoken a little before, ^{med vpon the}
 restraining and busying our lippes in holy reasonings, and vertuous ^{former place}
 exercises, which may be to the glory of God, and our neighbours e- ^{of Scripture.}
 dification: the heart will be (as in a vessell of vncleannesse) most filthy
 and to Gods eyes very abhominable, the lips will vtter nothing else
 but detractions, murmurings and blasphemies, and the mouth shall
 bee as a forge for all vilenesse, a stinking sepulcher of corrupti-
 on.

Dauid speaking of the like vncleane mouth, saith: *Sepulchrum pa-* ^{Psal. 5. 12.}
tens est guttur eorum, linguis suis dolose agebant: Their throate is an o-
 pen sepulcher, and they flatter with their tongues. It behooueth vs then,
 to close the vpper part aboue, of this vessell of our heart, which is our
 tongue: least it fall to bee vncleane, and loose the little goodnesse
 remayning in it, before it bee filled vppe with the dust of vani-
 tic.

Claudio. The onely best couerture for this vessell, is silence, which ^{Silence is the}
 is the garde of the conscience, a bridle from insolence, the beautie ^{onely best co-}
 of innocence, and a signe of sapience. Silence is the garde or watch- ^{uerture for}
 man of the conscience, because ouerlaurish talking cannot be with- ^{the vessell of}
 out some defect: *In multiloquio non deerit peccatum*, saith the wise ^{the hart.}
 man: *In many words there cannot want iniquitie.* And as that trea- ^{Prou. 10. 20.}
 sure cannot bee safe, which is in a chest without a keye: euen ^{Similie.}
 so the vnualueable riches of grace and vertue, haue no securitye ^{Allusion.}
 in an immoderate man of speeche, for very quicklie is the consci-
 ence offended. In the time of warre, men gladly will abide in the
 Citie well walled, furnished with artillerye, and strongly guarded ^{Example.}
 with Souldiers: euen so a wise man makes known his security in the ^{Allusion.}
 strong castle of God, which is walled round about with silence.

Lodouico. Assuredly, whosoeuer doth but obserue the great work- ^{1. How silence}
 manship of the tongue, may almost cōpare it to a city or a very strōg ^{is the garde}
 Castle, wanting neither able wals, munited rampires, & very artificial ^{of the consci-}
 counterskarfes. For it is bound together with very strong nerues, as ^{ence, with a}
 ter the manner of a city wel foundationed, seated aloft in the cheefest ^{most excellens}
 part of the body, enuironed with teethe, as if they were so ma- ^{comparison of}
 nie armed Souldiers, kept in with the lippes, as strong defen- ^{the tongue,}
 siue Bulwarkes: but if the keye of silence wante, then all is in
 wayne. Therefore sayde the Prophet Esay: *In silentio & in* ^{Esay. 30. 35.}
spe erit fortitudo vestra. In quietnesse & in hope shalbe your strength.

Silence and hope the strongest defence.

In silence and hope, because they that obserue the diuine precepts, awaiting in patience and firme hope, without any murmuring: the heauenly bounty wil fortifie them in such maner, as no disasters shal overcome them.

Epaminondas his discrete answere to the Rhodians, concerning what he had scene in his trauailes.

Epaminondas a most excellent painter, was a man curious enough in seeing of the world, but very sparing of his speech: who being vrged by the Rhodians, & very earnestly intreated, that he would tell them what excellent and worthy things, in his voyages by Sea, & trauailes on the land he had scene, answered them very wisely. *I haue sayled by Sea two yeares* (quoth hee) *to learne how to catch fish: I haue abode sixe yeares in Asia, to learne the art of painting, and eight yeares I lined in Athens, to learne how to hold my peace. And I tell you of a truth, that I haue not gained so much by fishing and painting, as silence onely hath been beneficiall to me, therefore (I pray you) trouble me not with talking.*

2. The bridle of insolence, with a very apt comparison, and Allusion.

Claudio. This painter, without knowledge (perhaps) what the conscience was, kept it well enough by the gift of silence. Now to follow the order already begun, in prayse of this vertue, it is secondly the bridle of insolence. You know, that on goodly and worthy horses, they vse to bestow costly bridles: but on Iades, or such as are of no esteeme, a halter or horse collar is sufficient to hold him withall. Euen so iust men, ennobled by theyr vertues (who beare Christ the Monarche of the world by theyr obedience, of whom the wise man saith; *Anima iusti sedes est sapientia*;) they haue in theyr mouthes the bridle of silence, wherewith they check al vnprofitable speeches, & are guided by the way of vertue, forsaking indiscreet & vnseemely language, doing according to the saying of Salomon: *Verbis tuis facito stateram, & francos ori tuorectas: weigh thy words in a ballance, and make a sure bridle for thy mouth.*

Sap. 7.12.

Eccle. 18.29.

Example of Prince Pythias.

Lodovico. If Prince Pythias had had this bridle in his mouth, he neuer had so obscured his victories by vnaduised talking, as Plinie sheweth in one of his Epistles: for this is the common bane of ouermuch prating, The words of such men are little credited. What more famous Oratour euer liued, then Cicero, an especiall friende to his cuntryes common wealth? Yet Marke Anthonie caused him at length to be slayne, for no other occasion, as is sayd, but onely the wāt of this bridle, else had he not so wretchedly ended his dayes.

Example of Cicero.

A good note for such as are slanderers & backbiters.

The horse hauing the bridle in his mouth, can eat no kind of proūder, nor bite any beast neer him: euen so, the man that hath the bridle of silence, cannot bite his neighbours good fame, nor cōtamine the eares of others with lewde speeches.

Phormio the Philosopher fledde the concourse of men, especiallie the Monkes of *Egypt*, making his abode altogether in the deserts, and beeing demaunded the reason thereof, hee returned this answer. *Beastes* do offend men, either by biting with theyr teeth, smiting with theyr hornes, or kicking with theyr feet: But men iniurie one another, by theyr eyes gazing or staring; theyr heartes dangerouslie contriuing; theyr fistes walking; theyr feet pursuing; and theyr tongues defaming. Therefore it is better liuing harmelesse, among brute beasts in the woddess, then among euill tongues (helplesse) in the walled citie.

The reason why *Phormio* the Philosopher fled the company of men.

Claudio. We see then that silence is the only meanes to escape these euills, for first it is not only the watchman of the conscience, secondly, the bridle of insolence, but thirdly it is the beauty or glory of innocence, preferuing vs from offending both God and our neighbour.

3. The beauty and glory of innocence, with a singular example to approoue the same.

Valerius Maximus, in his seauenth booke and eleuenth chapter declareth, that *Xenocrates* the Chalcedonian Academicke Philosopher, Scholler with *Aristotle* to *Plato*, perceiuing himselfe to bee present at a serious arguing, where was much babbling and offensive speeches: he sate him downe, and spake neuer a word at all. And being asked, why in such an especiall time of conference, he sate thus silent among so many, discretely thus he replied. *Because I haue diuer times repented me for talking; but it neuer greened me that I held my peace: Quia dixisse me aliquando pœnituit, tacuisse uerò nunquam.*

Xenocrates his witty answer.

Lodowico. The wise man speaketh little, but a foole opens his mouth without iudgement: drie wood without moisture, makes a far greater noyse in burning, then that which is Greene: a vessell empty, foundes alowde being smitten, but one that is full, makes no noyse at all: So he that hath little wit in his head, it is no maruaile if hee be heard lowde enough; but the wise man, that knowes what inconvenience attends on the tongue, he weighs euery word in the balance, before he will let them passe his lippes. For, as the Prophet *Esay* sayth: *Cultus iustitie silentium: The beauty of iustice is quietnesse.* *Esay. 32. 17.* If then the ornament of iustice be silence, and the honour of a iust man consisteth therein: it may easily appeare, in what estate they are that talke at large and indiscreetly.

Seuerall Sentences, where to is added their proper Allusions.

Claudio. Of talkeatiue men there is no more account made, then of vniust men. And hence it may bee the Philosopher grounded his reason, when it was tolde him that a prating fellowe had spoken.

A singular Example.

The eare
ought to be
stronger then
the tongue.

spoken euil of him, he made answer, *That he cared not: for,* quoth he, *Auditus debet esse robustior lingua, cum singulis hominibus sint singula lingua, & aures bina: The eare should be stronger then the tongue, for e- uery man hath two eares, & but one tongue.* This is a lesson for many, to heare much, and speake but little, because we speake but with one tongue, and heare with two eares. Wherefore a Philosopher re- prooued verie well a great talker, in these verses following.

*Cum nihil auscultes, sed plurima vana loquaris,
Vna tibi melius auris, quam ora duo.*

*Nam geminas aures nobis Deus, os dedit unum;
Nos audire decet plurima, pauca loqui.*

4. The badge
or signe of
wisedome.
Iob. 13. 5.
A Similie to
approoue his
affliction.

Lodouico. Lastly, this moderate silence is the signe or badge of wisedome, which made holy *Iob* saye to his friendes: *utinam ta- ceretis, ut putaremini esse sapientes: I would you would be silent, that you might be accounted wise.* When the water in a flood or riuer is deepe, it maketh no lowde noyse, but where it is shallowe, it runneth with the more audible murmure. Therefore it was woont to bee sayde, that the little perling brooke ranne with a farre more delicate noyse, then the deepe channell: whereby wee may gather, that the deeper a man is grounded in learning, so much the more hee sauoureth of silence. And so sayeth *Salomon* in his Pro- uerbes: *Aqua profunda verba ex ore sapientis viri: The wordes of a wise mans mouth, are like deepe waters,* therefore where is much prating, there can bee but little prudence. There is a saying vsed (al- most) generally through the world, when wee see a man of many wordes, we say, he hath more wordes then monie. Which proverbe, was receiued from *Salomon*, for he affirmeth. *Ubi plurima sunt verba, ibi frequenter egestas: where many wordes are, there wante atten- deth.*

The Allusion.

Prou. 18. 4.

Sentence.

Prouerbe.

Proverb. 14. 25.

An example
comparatiue
wise, betweene
a poore tra-
der, and a rich
merchant,
with the allu-
sion thereof.

Sentence.
Esay. 8. 6.

Clandio. Vndoubtedly it is so. For a poore traffiquer passing through a citie, with his poore stocke of commodities, stepping vp on a bulke, hauing a garment on his backe hardlye worth three pence, may prate and chat there long enough, but no body respects eyther him or his trinkets. A rich merchants case is quite contrary, he shal scarcely need to open his mouth, but they will intreate him to let them haue his comodities. So fares it with the head that hath litle wit in it, the tongue of such a one is euer gadding, therefore the prince of the *Peripatecians* saide: *Ad pauca respicientes, de facili demumciant; a wise man hath none but well weighed words: Aqua Silos currit cum silentio.*

Lodouico

Lodowico. It sufficeth then, that the fewe wordes of a wise man, are farre more acceptable then the braying of a foole, whereupon the wise man sayde: *Verba sapientum audiuntur eum silentio, plus quam clamor Principis inter stultos*: The wordes of the wise are more heard in silence, then the crye of him that ruleth among fooles. The breuitie of speeche hath beene alwayes more gracious, then tedious prolixitie: but in these our dayes, it is most of all esteemed, and thereon hath risen the prouerbe: *Gaudent breuitate moderni*: for the cheefest grace consisteth not in multitude of words, but in speaking little & with wisdom, wherupon the Poet wrote,

*Scire loqui decus est, decus est & scire tacere,
Hec duo si poteris scire, peritus eris.*

If the Oratour be breefe, it is much commended in him, and this breuitye rayseth a new desire in his audience to heare him againe: but if he be vngracious, presently euery one sayth, God bee praised, that yet he hath (at last) found the way out of his il-pleasing argument. So that a man cannot deceiue himself by vsing few words: for by prolix arguing, the verie perfectest Oratour may appeare tedious.

There came to a king of our time, two Embassadors, and the first of them made a long and tedious Oration, so that the king turned & shifted himself many times about in his Chayre as he sat, onely beeing wearied with so large a circumstance. At last, when himselfe pleased, he came to a conclusion, not without greate maruaile in the by-standers, who admired not a little at the great patience of the king. Now while he prepared to heare the other, fearing mightily he would fall into the former mans fault: this second Embassador, beeing no lesse tyred with the others talke, then the king himselfe was, honourably spake these fewe lynes following. *Sacred Maiessty, this my companion hath dwelt so long upon his Oration, as there remaines nothing else forme to saye: but onely to exhort your highnesse, to graunte what he hath required in his speeche, for our good and your owne: otherwise, expect an Oration as long againe.* Highly was the king pleased with this second Oratour, and falling into a princely simile, tooke order: that whatsoeuer the first Embassador had desired, should bee forthwith executed, to cut off all occasion of any more hearing him.

Claudio. Not much vnlike to this Oratour, was the Embassador sent from

Example of
Agis king of
Lacedemon,
and the Ab-
derites Em-
balladour.

from the *Abderites*, to *Agis* king of *Lacedamon*, who making like-
wise (before that state) a very long Oration, at last required an answer
to his Embassie, whereto the king thus graciously replied. *Returne*
home to Thrace, and tell the men of Abdera, that you stood so long up-
on your Oration, as I had no time left to make answer to it. Verily, so
long a tale (without wisdom) is not to bee so much wondred at, as
that he to whome God hath giuen legges to walke away, will yet sit
still to listen such friuolous babbling.

Finis Cap. 3.



The Argument.

*Herein is handled, which is the hardest matter for a man, either silence
or speaking. And to this purpose eache one alleageth senerall rea-
sons, with many examples out of the auncient Philosophers, as also
authorities out of the sacred Scriptures: they shew likewise many in-
conueniences which arise by the tongue. A discourse very excellent,
curious and sententious.*

Chap. 4.

For such as
take delight
to heare them.
selues talke.



ODOVICO. In regarde of what
hath beene saide alreadie, I hold it
much better sometimes to bee silent,
then talke with tediousnesse to the
hearers, and no credite at all to the
speaker: but men are commonly so
addicted to their owne priuate con-
ceites, that they thinke themselues to
suffer greate violence, if they talke
not.

Claudio. In your iudgement then,
which do you hold as the hardest matter for a man, to talke, or to
hold

hold his peace?

Lodouico. It is as difficult a thing to open the mouth well, as it is to know, how to close it againe: because wee finde fair silence as commendable, as is the verie comliest speaking. *Dauid* called very instantly to the Lord: *Pone domine custodiam ori meo, & ostium circumstantia in labijs meis*: Set a watch O Lord before my mouth, and keepe the doore of my lips. At an other time he prayed: *Domine labia mea aperies, & os meum annuntiabit laudem tuam*: Open thou my lips O Lord, and my mouth shall shew forth thy praise. Againe he sayde: *Os meum aperui & attraxi spiritum*: I opened my mouth and panted. And another time, dumbely as it were: *Ego autem sicut muscus non aperiens os suum*: I am as a dumbe man that openeth not his mouth. And the reason of all this was: because it is as harde to speake well, as it is to bee silente: *Tempus tacendi, & tempus loquendi*.

Sentences an-
swering eache
other.
Psal. 140. 3.
Example of
Dauids care
in speaking.
Psal. 50. 16.
Psal. 119. 131.
Psal. 38. 13.
A time for
speaking, and
a time to be
silent.

He that would not faile in his speaking, should pray vnto the Lord that he would first inspire him with what he should say, and afterward he may the boldier speake: learne first to bee silent, and then prectise how to talke. So did holy *Dauid*, he prayed in silence to the Lord, that he would instruct him what he should say, and the Lord answered him: *Dilata os tuum, & implebo illud*. What can we otherwise gather heereby, but that questionlesse, it is as great a labour to speake well, as likewise it is to bind the tongue to silence, beeing naturally as procliue to talking, as the eyes to seeing, the feete to walking, and the hands to working? This great paine of ours in silence or speaking, *Salomon* declared, when he said: *Omnis labor hominis in ore eius*: All the labour of a man, is for his mouth.

Psal. 81. 10.

Eccle. 6. 7.

Claudio. What labour is it for a man to holde his peace? Let him but keepe close his mouth, and it sufficeth. Sayeth not *Ouid*:

He can doe
little, that
cannot hold
his peace.

Quis minor est autem, quam tacuisse labor?

To talke well, is another manner of matter: it behoueth the Oratour to busie himselfe not a little, in searching his topicks, for neate tearmes, quaint course, significant wordes and proportionate conceites, to amplifie and adorne his Oration, least it come short of his hearers lyking. For this purpose were so many Schooles erected, of Grammer, Rhetorique and Philosophie, not onely to teache an order in discourse without error: but also how a man should hold his peace, wherern there needs no other study or paines, but only closing of the mouth.

The reason
why so many
Schooles were
erected for
learning.

To close the
mouth is har-
der then to
speake.

Example of
such as are
dumbe.

Job. 4. 3.

Herodotus his
example of
Atys the
dumb Son to
Cræsus king
of Lydia.

The attributi-
on both to the
one and o-
ther.

Example of
Philippides
the Poet, and
kind Lysima-
chus.

Example of
Architas the
Tarentine.

Lodonico. But this closing of the mouth, is as labourfome, as it is to speake, and harder too. I denye not, that for comely speaking, good studie is requisite, and onely learned wise men knowe that course of speaking: but I tell you againe, that absolutely it is a more difficult thing to bee silent, then to talke. We see such as are dumbe, to labour themselues much by signes because they cannot retayne the motion of nature, hindered by the tongue: therefore they make a shift with gestures, such as in the tongue are meereley forbidden. *Conceptum sermonem tenere, quis poterit?* Who can withholde him selfe from speaking? sayd *Eliphaz* the friend of *Iob*. Who can refrayne his tongue, and not thrust forth the conceite of his minde? surely no man (I thinke) without greate difficultie.

Such is the power of nature, gadding to sound the thoughts of others, as it is able to make the dumbe to speake, if we dare credit the opinion of *Herodotus*. For he telles vs, that *Atys* the Son to *Cræsus* king of *Lydia*, hauing neuer spoken before in al his life time, so soone as he saw one lift vp his armed right hand, to take away the life of his father, vpon the surprizing of the city. so much preuayled the natural instinct of speaking, (accompanied with greefe and childlike pittie, which gathered strength to breake the controwling ligament, that till then had denyed the passage of speeche) that crying out alowde, he sayd: *Oh deare Father, sake heed.* *Conceptum sermonem tenere, quis poterit?*

Claudio. This perhaps may be more attributed to the loue of a Son to his father, and the intire respect of his iniuried begetter, then to the voluntarie torrent of nature.

Lodonico. Both to the one and other may we most truly refer it, because both the one and other are of like equality in power: yet we may rather conduce it to the violent torrent, in the very swiftnesse of his course, then to the conceite of the mind, the other beeing the way-gate for passage of speeche. *Philippides* the Poet was very gracious in the eye of Prince *Lysimachus*, so that he offered to graunt him whatsoeuer he would desire of him, and would needs vrge him to request some thing: the Poet replied. *I desire nothing, in reuward or gratitude of all my paines, but only that you would neuer acquaint me with any of your secrets.*

A man is euer so forward in disclosing his conceytes, that *Architas* the *Tarentine* sayde: *If one were in heauen, to consider the beauty of the starres, the wandering order of the Planets, the variable* *influe*

influences of the celestially spheres, and the goodly disposition of the inferior creatures; all these would seeme nothing sweete vnto him, except he had a kind companion, with whom he might confer vpon them.

Conceptum sermonem tenere, quis potest? It is such a hard thing to keepe silence, that although there was a law among the Lydians, that such, as talked ouermuch, should be eyther condemned to the Gallies, or learne with others to practise silence for a certayne time: yet more would willingly goe rowe for many yeares on the Seas, then conuerse among the Citizens to learne silence, this dooth Plutarch testifie to vs. *Quintilian* wrote: *Nullam difficiliorem esse puto, quam tacendi virtutem*: There is no vertue more paynesfull to be followed, then silence, this silence is a marvellous harde matter.

Example of the lawe among the Lydians for silence.

Quintilian concerning silence.

Tiberius taught a talkeatiue Senatour silence, for the space of a whole yeare together: but to behold his antique tricks & behauiour, was admirable, for he did more harme by his nods and foolish becks then others did by talking to him: such strong impressure suffered naturall vse, as gestures seemed odious, in regard of the tongue, & were sufficient to haue softened the seuerity of *Cesar*: which being so, *Conceptum sermonem tenere, quis potest?* *Mydas* had the eares of an Ass, as the Poets tell vs, but he couered them so cunningly vnder his royal crowne, with a fine nightcap, as none knew his monstrous deformity saue only his Barber, who was prohibited from disclosing it, vpon the seuer penalty of death. But he, being not able to withstand the naturall enforcement of reuealing the same, went into a hollow caue of a forrest, and there he cryed aloud many times to himself, *Mydas king of Phrygia hath the eares of an Ass*.

Example how Tyberius taught a talkeatiue Senatour silence.

Example of the Barber to king Mydas, vnable to containe the kings deformity.

Of the holy Apostles themselves it is written, that they could not retaine within them, the high celestially secrets, reuealed to them by the holy ghost, and Christ himselfe: *Non possumus quae vidimus, & audimus non loqui*: For we cannot but speake the things which we haue heard and seene. Howbeit, it is a higher mysterie in the Saints: & this which in the Apostles was a vertue, to other is giuen by naturall instinct. How can an Organe but sound, the bellows feeding it with breath, & the Organists fingers playing vpon it? *Non possumus quae vidimus, & audimus non loqui*: it is not possible to bee silent, but only by the especiall grace of God.

Example of the Apostles, and Christ himselfe. Act. 4. 20.

A very apt Similitude to this purpose.

Claudio. Silence is no greater a gift of God, then speaking with wisdome, and the flowing eloquence in the Apostles, was the work of the holy ghost, not the heate of Nature. But albeit silence

Silence is no greater a gift of God, then wise speaking.

is such a hard imposition, yet a wise man findes it no difficultye at all in him, who by the compasse of reason measures all his wordes.

Lodouico. Alas my Lorde, doe you not know, that *Salomon* himselfe was of my mind, reputing it so impossible a thing to order the talking tongue, that he sayd: *Domini est gubernare linguam: The answer of the tongue is of the Lord.*

Proverb. 16. 1.

God onely hath the gouernment of the tongue.

Claudio. This saying, that God onely hath the gouernment of the tongue, approues not so much the difficulty of silence, but likewise of speaking. And if so many examples by you alleaged, may make men beleue, that it is a matter almost impossible for a man to hold his peace: I can produce as many men more, who not only haue spoken little, but (in a manner) haue beene alwayes silent. Moreouer, some of those men by you rehearsed, were takē for indiscreet perions and worthy of reprehension, and namely *Eliphaz*, who sayd, *Conceptum sermonem tenere quis potest?* But they whom I will speak of, were men of wisdom, & worthy of prayse, as already we haue deliuered many others.

Example of Pambus the Abbot, concerning the best lesson that euer he learned.

You reade of *Pambus* the Abbot, a man of great holinesse, who by the fame of his goodnesse, procured a reuerend Bishoppe to come and visite him: but in all the time of his beeing with him, hee would not speak one word. His attendāts taking it in very euil part, imputed it to him as inciuility, discourtesie and vnmanlinesse, to be silent in a time so much befeeming speech. The patient man sayde vnto them: *My sonnes, I could neuer read a better lesson, nor learne at any time a doctrine more profitabie, then to be silent.* And of this mind hee still continued, vntill it pleased the Lord to send for him. *Socrates* wrote a booke, wherein nothing else was read or taught, but onely silence. If there were Schooles in the city, for instruction of silence, how many would quickly learne to speake very eloquently? Then all iangling, corrupt talking, murmuring, detracting, blaspheming and lying, would soone cease. *He knowes not how to speake, that knowes not how to be silent*, so sayd *Socrates* to his Schollers. But *Plutarch* is repugnant to *Socrates*, for in his booke *de educatione liberorum*, hee hath set downe: *That he which talkes little hath need of a little reading.*

Socrates his booke to teach silence.

Sentence.

Plutarch contrary to *Socrates*.
Similie.
Esay 8. 6.
Iob 39. 37. 38.

As the vessell is knowne by the sound to be full or emptie: so by talking is a wise man and a foole discerned. *Aqua Siloe currunt cum silentio*, *Iob* spake once, and repented himselfe: *Vnum loquutus sum, quod vitinam non dixissem, & alterum, quibus vltirā non adam.*

Manum

Manuum mearum ponam super os meum, because talking giues a signe of lightnesse, as himselfe confesseth, for if he had held his peace, then he had wanted the cause of repentance. *Qui leuiter loquuntur, re- spondere quid possum?* David (as already hath bin declared) to receiue no cause of repentance by speaking, prayed the Lord to set a watch before his mouth. And Iob counselled his friends to silence, because they might appeare to be wise: *Vtinam taceretis, ut putaremini sapientes*. If then silence be so commodious for a foole, to keepe his follie from discouerie: howe much more is it beneficiall for a wise man?

Talking deli- uers a signe of lightnesse.

Silence benefi- cial for a fool.

Lodouico. Taciturnitie is very necessarie in a foole, for mani- festing his follie: but in a wise man contrarily is speeche necessary, for apparancie of his wisdom: otherwise, how could it bee knowne which is wisest, if both hold their peace?

Difference of silence in a foole and a wise man.

Clandio. The foole holdes his peace, onely to seeme wise, but the discrete man doth it, because he is so indeede. As sweete liquor beeing put into an vncouered vessell, looseth his perfection; and the goodnesse therof quite vanisheth, as apparatly may be noted in wine: euen so a man of many words, who hath his mouth still open to talking, looseth the sweet sauour of deuotion, & the goodnesse of al perfection vanisheth quite from him. *Seneca* sent sundry writings, & many books ful of great learning to *Lucullus*: but last of al he sent a letter, registred in the fift booke of his Epistles, & it is the 40: where he writes, that the sum of all he had so learnedly set downe, was, *that he willed him to be slowe in speaking: Summa ergo summarum hac est, tardiloquum se esse iubeo.*

Answer to the question. — Similie, and the allusion thereof.

Seneca his letter sent to Lucullus.

Vincencio Belnacens, of the order of Preachers, sets downe in his looking Glasse, that being asked by *Felix* the Doctor, if he shoulde praise his neighbour or no, answered, like a louer of silence: *that it was good to praise him, but much better to hold his peace.* The reason hereof I guesse to be this, that because it often happeneth, by the mutability of a mans mind, if once we haue commended a man, it may fall out afterward, the same person may commit some act worthy of reprehension, and sufficient to disgrace the forraer prayse: therefore I iudge it better to commend a mans neighbour after he is dead, when neyther hee that prayses, may be taxed of flatterie, nor the partye praised (by the blemish of elation) may bee further tempted. And *Salomon* speaketh to the same purpose: *Ante mortem ne laudes hominem quemquam, quoniam in filiis suis agnoscitur vir*: Iudge no man blessed before his death, for a man shall bee knowne by his chil-

Vincencio Belnacens, his answer to *Felix* the Doctor.

The time when a man may best be commended, according to *Salomon*.

Eccle. 11. 30. dren. Eccle. 11. 2.

aren. And againe: *Non laudaueris hominem in vita sua; Commend not a man in his life time.* Euen as if hee would haue sayde, A man is so vnstable by nature, that hee hath no certainty, therefore least those praises bestowed on him at any time, should fall afterwarde into check and reprehension: I hold it best, not to commend him while hee is liuing, because hee may committe some act deseruing blame, and obscure thereby all the former praises.

Praise is then
best becomming
when one action
is not to be
contraried by
another.
Sentence.

Wherefore it is best commending, when there is no perill that one action may contrary another, which is, after death, when euery thing is secure and out of danger; when he hath attained the long wished port; when he is certain of triumph; when neither (for passed occasions) there is any greeuing, nor feare of misfortune, by any thing that can happen. Let it suffice then, that it is better to be silent, then talkatiue, and as easie is silence to a wise man, as taciturnity is difficult to a foole: therefore it shal vety well become vs, to make bars & doores for our mouthes, to open & shut at meet times, for feare of fayling, according as the wise man saith: *Fac ori tuo ostium & seram: Make a door and a bar, and a bridle for thy mouth.*

Example of
our first mother
Eua, and
of Lucifer the
proud Angell.
Gene. 3.2.3.4.

Lodonica. In such manner (belike) was silence figured by our elders. If *Eua* & *Lucifer* had had this bar, neither the one nor other had vttered such lyes against the diuine honor as they did: *Eua* in weening to beguile the diuine commandement, and *Lucifer* in thinking to abate the greatest glory, by his foolish presuming. She could tel the deuill, that God had commanded, that nor only they should not eate of the Apple, which he urged to her, but much lesse, they should nor haue the boldnesse to touch it, least they died. And the other audaciously affirmed against the diuine precept, that they should nor dye at all, but presently become as Gods, knowing both good and euill: *Nequaquam morio moriemini sed eritis sicut Dei, scientes bonum & malum.* If they had bin mute & silent, much better had it bin both for them and vs.

The womans
lye was greater
then that of
the Deuill: for
she was the
inuentresse of
lying, & taught
it to the deuill,
by two seuerall
lyes.

Claudio. A greater lye was that of the woman, then the other of the deuill, for the woman was the inuentresse of lying, and taught it the deuill. The deuill went but to tempt the woman, when hee sayde: *Cur precepit vobis Deus ut non comederetis ex omni ligno paradisi?* As yet the deuill had vttered no lye at all. But the woman answered, and in her answer toulde two seuerall lyes. *De fructu lignorum quae sunt in paradiso, vescimur. De fructu vero ligni, quod est in medio Paradisi, precepit nobis Deus ne comederemus: we eate of the fruits of the trees of the Garden. But of the*

fruit

fruit of the tree, which is in the midst of the Garden, God hath said: Ye shall not eate of it. Hitherto she spake truth, but presently after these words, followed two lyes: *Et ne tangamus illud; neiber shall ye touch it*, there is one; *Ne forte moriamur; least that ye dye*, there is the second.

The two lyes.

For God commaunded not, but that they might touch the fruite of the tree, onely his charge was, that they should not taste thereof. Neyther did God put death to the transgressours for touching, in the precept, but absolutely sayd: *In quacunque enim die comederis ex eo, morte morieris*: In the day thou eatest thereof, thou shalt dye the death.

The deuill hearing, and fastening hold vpon these two lyes; of himselfe (like a good scholler) he ioynes two worser vnto them: one, in denying death named to the offenders, the other, in making promise of a diuinitie: *Nequaquam moriemini*, there is the first; *sed eritis sicut dii*, that's the second. Thus became the woman Schoolemistresse to the deuill, and from these two persons (as from a fountaine) sprung all other lyes by imitation.

The deuill, like an apt Scholler, ads two worser lyes to the womans.

Lodouico. If they had bin silent, much better had their condition beene, and such a pernicious euill had neuer beene instructed to vs.

Claudio. But if such harme doe ensue by the tongue, wherefore did God then bestowe it vpon man? and why did Christe restore the dumbe to speeche? Had it not beene much better for vs, to haue beene borne dumbe, then by hauing a tongue, to put our selues in perill, of committing therewith a thousand guilty sins?

A demaund worth the obseruation.

Lodouico. Because as much good as euill may come by the tongue, according to the vse thereof: therefore the tongue may be compared to riches, which are good and naught, according to the vse & abuse. Therefore sayd Christ: *De sermonibus tuis iustificaberis, & de sermonibus tuis condemnaberis*: By thy words thou shalt be iustified, and by thy words thou shalt be condemned. Hence was it (as I thinke) that David called the tongue a sword: *Lingua eorum gladius acutus*: Their tongue is a sharpe sworde. The sword is a weapon offensiue and defensiue, according to the vse: (not as the Morio, shirt of maile or Corset, which are armes only defensiue) and so is the tongue good or euill, as it is vsed.

Answer to the demaund by an apt comparison. *Matt. 12. 37. Psal. 56. 4.*

Comparison between the tongue, and a sword.

We haue already saide, that the wise man is like a couered vessel, which lets not fly from him, or vainely breatheth forth the liquor of

Sep. 8.
Comparison
of vessels, for
proue of a
wise man, and
a foole.

Eccle. 18.

Comparison
of the tongue
to a writers
pen.

Psal. 14. 2.
An excellent
Allusion,
worth the re-
garding.

Example of
the goodnesse
and badnesse
of the tongue.

A wittie sen-
tentious an-
swere of a
Seruant.
Pro. 13. 21.

To what end
God gaue the
tongue to
man.
Eccle. 10. 7.

of discretion. *Quasi vas auri solidum, ornatum omni lapide pretioso.* The foole is like a vessell too; but there are some vessells of honour, others of ignominy, some most noble, others vituperous, according as their vses are: euen so is it with the tongue, good & bad, according as it is wrought withal, the empty & foolish are vessells, but broken ones, loosing all, & not knowing how to retaine the licquor of wisdom. So spake the holy spirit by Salomon: *Cor factum quasi vas confractum, & omnem sapientiam non tenebit.*

The Prophet David in one of his Psalmes, calles the tongue *the pen of a ready writer.* The penne is an instrument for writing, which being put into the hand of a skilfull scribe, makes a fayre character: but in the hand of a bad writer, makes a letter loathsome to be looked on. *Lingua mea calamus scribae velociter scribentis.* With the pen may be written both good and euill: the holy ghost mouing the penne of our tongue, it writes in the hearts of the faithfull, the wordes of eternall life: but beeing guided by the hand of a wicked finner, it makes brutish letters, of lying, flaundering, blaspheming and euill speaking.

One friend hauing inuited another to sup with him, he commanded his seruant, that he shoulde goe buy the very best thing in the market, to make his supper the more honorable. He went, and according to the charge of his master, he bought a tongue, which being brought home to the house, the master fell into choller, and because hee had dallyed with him diuerse times so before, hee sayde vnto him. *Thou euer doest the contrary to what I command thee, I charged thee to buy the best thing in the market, and see, thou hast bought the worst, neuer fulfilling what I enioyne thee to doe: therefore since thou takest a delight in thwarting mee, goe buy the worst thing that is to bee solde in the market.* The seruant went agayne, and bought an other tongue, whereat the master chafing much more, the seruant said (and I thinke it was *Asop.*) *There is nothing better or worse in the whole world, then the tongue, which is the cause both of much good, and much euill: a sentence not so excellent as true, and agreeable to that of the wise man, *Vita & mors in manibus lingue.**

Seeing then the tongue is the cause of much good, to that end God gaue it: but as it is the meane of many euilles, it ought to bee bridled, and talke but at due times. *Homo sapiens tacebit usque ad tempus: inscius autem & imprudens non seruabit tempus. A wise man will hold his tongue till he see opportunity: but a foole and a trisler will re-*

gard no time. *Multi ceciderunt in ore gladij, sed non sic quasi interierunt per linguam suam:* There be many that haue perished by the edge of the sword, but not so many as haue fallen by the tongue. And so discourting on stil of the wicked tongue, that it hath broken downe strong cities; ouerthrowne the houses of Princes; drinen nation from nation; depressed the strength of the people, and telling an infinite number of euilles more, at last he sayth for a conclusion: *Mors illius mors nequissima, & utilis potius infernus quam illa:* The death thereof is an euill death, hell were better then such a one. Could he speake worse, what a wretched thing then is a wicked tongue? *Flagelli plaga liuorem facit, plaga autem lingua comminuit ossa:* The stroke of the whip maketh blemishes in the flesh, but the stroake of the tongue breaketh the boanes.

Eccle. 28. 22.
Of the euill
tongue.
Eccle 28. 16.
17. 21. 18. 25.

As many other goodnesse do ensue, by the tongue of a iust & prudent man, whose sweetnesse cannot be declared. It is a heauely thing to heare the delicate sound of muscicall instruments: but much more delightfom is the harmony which a holy tongue makes. *Tibia & psalterium suauem faciunt melodiam, & super viraq; lingua suauis.* The pipe and the psalterion make a sweet noyse, but a pleasant tongue is a bome them both. For it prayseth God, conuerteth soules, curbs the deuill, opens heauen, shuts vp hell, appealeth the Iudge, comforts the offender, admonisheth the sinner, counselleth the doubtfull, pacifieth the vnquiet, satisfieth the afflicted, correcteth (with loue) the faulty, encourageth the weake, instructeth the ignorant, extolleth vertue, condemneth vice, and performeth an hundred thousand other good offices. This tongue is silent, & speakes in meet time, & although at some season it appeareth to be dumb, yet (another while) it declareth it selfe to be very eloquent. *Est autem tacens, & non habet sensum loquela: & est tacens, sciens tempus apri temporis:* Some man holdeth his tongue, because he hath not to answer: and some keep silence, waiting a time conuenient.

An excellent
Similie.
Eccle. 40. 21.
The powerfull
and pretious
vertues of a
good tongue.

Therefore it is good to speake, and as good to be silent: hard is it to keep silence, but much more hard to speake with wisedome. For the tongue being the Embassadour of the hart, it is most certaine, that if there be loue in the hart, the tongue will manifest loue (as Minas the Philosopher writeth) If there be hatred, it wil publish disdain, if sorrowe, it will utter lamentations. Which oftentimes is the cause of many euilles, because not all things concealed in the heart, ought the tongue to discouer, and therefore it is far better to be silent, according as *Onid* counselleth.

Sentences
coupling to-
gether.
Minas the
Philosopher,
his conceit of
the tongue.

Eximia est virtus, prestare silentia rebus.

Aque

Atque gravis est culpa tacenda loqui.

Aristotle concerning the difficulty of silence.

An Example of himselfe.

To be silent is the hardest matter, Aristotle. Wisdom consisteth in silence, Plato.

An example to sound purpose, concerning the disclosing of a secret.

One mans blame may light vpon another. God iealous of his secrets.

Esay. 45.

Claudio. Neuerthelesse Aristotle saith, That it is far more difficult to hold ones peace, then to speake: wherupon, being asked, which of these two things seemed to him the hardest, replied, to conceale a secret. As I was one day talking with Signior Cipriano Calphurnio an especiall friend of mine, he made proffer of telling me a very great matter, prouided that I would lock it vp hidden in my hart. but I answered him according to *Aristotles* opinion. Good Sir (quoth I) do me so much curtesie, as not to bind me so that, which you cannot do your self: you cannot keep so great a secret concealed, and yet wil you tie me to strict retaining it?

Lodowico. Aristotle saith, That to be silent, is the hardest matter, because silence is the ground of prudence, and prudence is an heroycall vertue, not to be imitated of all, for many learned men haue bin imprudent. Plato writeth, That a man cannot be wise, except he be able to retaine a secret. And yet your Honor would not be bound to silence, not because wisdom is containd in euery part therof, but in regard of the binding diuers other, to keepe in silence a like secrecy, which may prooue a matter very perillous. A man may perhappes (vnder deepe charge) manifest a secret to a friend of his, and (with the like prouizo) reueale it to diuers other beside, which passing in that order among so many, may prooue in the end to fall out damageable: & then, he not perfectly remembring to how many he told it, may vniustly tax his very truest friend of vnfaithfulnesse. Therefore, much better is it, not to know another mans secrets, then by knowing them, to oppose himself to so manifest perill, when as others being therewith likewise acquainted, they may scape free, and he onely be blamed.

But silence is a thing so noble, that it is very highly pleasing to god, as may be easily gathered, if we but consider, that his diuine Maiestie would not haue his secrets knowne to any person whatsoeuer: wherby we may see, that he would not admit the knowledge of what hee would do in a day, nay, much lesse, what he intended in an hour. Most secret is God in all his affayres, whereupon the Prophet spake not at randome, saying. *Secretum meum mihi, secretum meum mihi: My secrets I keep to my selfe, &c.* And *Caro* likewise sayd: *Proximus ille Deo est, qui scit ratione tacere: He is likest vnto God, that knowes with reason how to hold his peace.*

Finis Cap. 4.



The Argument.

Wherein is declared, how God spake so little, as he spake but once or twice onely: And how man ought to keep an eternall silence, eitherwise, he that alwayes talketh, sinneth. Who was the first that brake silence, as well in heauen, as in earth. How it is to be understood, that God onely is truth, and euery man a lyar: considering that many haue spoken the truth, as well Philosophers of the Gentiles, as also many Christians: A discourse full of learning, & pleasing curiosities.

Chap. 5.



LAUDIO. Well then my Lord, if God be so ialous of his secrets, and hath so little reuealed them: it behooueth vs in this case to confesse, that he speakes much lesse, and is very sparing of his speech.

Lodouico. God is so abstinent of Godspake but his speech, as I find but that once or once or twice twice onely he spake: nor is this any only, according to Dauid oncelit of mine own, but the Prophet Dauid witnesseth it, who speaking of

God, sayth: *Semel loquutus est Deus, One time onely Godspake,* and two things onely he sayd: *Duo hac audiui, quia potestas Dei est, & tibi Domine misericordia, quia tu reddes unicuique iuxta opera sua.* These two I heard, that power belongeth vnto God, and to thee O Lord mercy, for thou rewardest euery one according to his worke. This is also confirmed by the authoritie of Iob, who maintaining God to be a loue of silence, sayth: *Semel loquitur Deus, & id ipsum sermo non repetit;* Can there be found any greater taciturnity then this? Psal. 63. 11.

Claudio. God speaketh very little, if he neuer spake but once or twice. But, how can this agree with the blessed S. Paul, a preacher to the people, a vessell of election, and the trumpet of the holy ghost? For he writing to the Hebrewes, sayeth. *Multifarie, multisque modis olim Deus loquens patribus in Prophetis. Nonissimè diebus istis loquutus est Heb. 1. 1.* Iob. 33. 14.

est nobis in Filio, quem constituit heredem uniuersorum, &c. At sundry times, and in diuers maners God spake in the old time, to our Fathers by the Prophets. In these last dayes, he hath spoken vnto vs by his Sonne, whom he hath made heyre of all things, &c. If he spake sundry times, and in diuers maners, how is it then sayd, that he spake but once or twise only? Is this authority to be denyed?

The answere,
how God
speaketh in
two kinds, in-
wardly, & out-
wardly, eter-
nally, and at
all times.

Lodovico. I answere you, that God is sayd to speake in two kinds, inwardly and outwardly, eternally, and at times. When he spake inwardly, he begat the Sonne, because the speaking of the Father was to beget the Son, who is therefore called, *the word of the Father understood*: and in regard eternally he speaks in this maner, therefore the generation of the word is eternall, and heereupon he is sayde to speake but once: *Semel loquutus est Deus; loquutione eterna.*

Rom. I. 20.

Afterward he is said to speake outwardly, in many kinds, by the Prophets, Patriarches, Apostles and Saintes, and by his creatures, which serue vnto vs in steed of a tongue, to declare his diuine greatnesse, as the same Apostle Saint Paule auoucheth: *Inuisibilia enim ipsius à creatura mundi, per ea quæ facta sunt intellecta conspiciuntur: sempiterna quoque eius virtus & diuinitas: ita ut sint inexcusabiles.* For the inuisible things of him, that is, his eternall power and Godhead, are seene by the creation of the world, beeing considered in his works, so the intent that they should be without excuse. For as the man that contemplates the beautie, comlineesse, ornament, multitude and excellencie of all creatures, is thereby transferred, to contemplation of the Creator: euen so by nothing else may he sooner apprehend his omnipotencie, his wisdom, in theyr most singular order, his prouidence, in their conseruation, and the goodnesse of God in the benefits receiued by them.

A Similie very
materiall, and
deseruing
good conside-
ration.

Psal. 61. 11.

Mercie and
iustice, the two
meanes where-
by God speaks
onely.

But all this kind of speaking, is the very same of the Prophets, and of the law, and expressing of the eternall apprehension, as also of the word all, which are said to be two things only, according to *Dauid*: *Duo hæc audiui, quia potestas Dei est, & tibi Domine misericordia, quia tu reddis unicuique iuxta opera sua*: that is, mercy & Iustice, which are agreeable to the eternall word, as iudging, that he is to reward the good, & punish the wicked. Turne and return ouer al the holy leaues and you shall find no other then these two things, and all the long discourse that God makes outwardly, is reduced to these two heads, Mercy & Iustice: nor is there any humane action, but it shall receiue sentence by this word of God, that is, the holy law,

Claudio.

Claudio. If then it be so, as you doe say, eternall silence ought to be kept, because God speaketh eternally. As for the first speaking of God, I thinke *Dauid* meaneth it by this: *Dominus dixit ad me, Filius meus es tu, ego hodie genui te: The Lord had sayd vnto me: Thou art my Son, this day haue I begotten thee.* Concerning also the second speaking, a perpetuall silence was partlye necessarie afterwarde, because God therein speakes alwayes by his holy lawe while wee liue, and after death also speakes therein by his eternall word.

Eternall silence is to be kept, God speaking eternally. Psal. 2. 7.

Lodouico. For more assurance, as touching the first silence, *Dauid* sayeth (according to Saint *Hieromes* translation) *Te decet * hymnus Deus in Sion: O Lord, praise waiteth for thee in Sion.* As for the second, expressly speaketh the eternall Father: *Hic est filius meus dilectus, in quo mihi bene complacui: ipsum audite: This is my beloved Sonne in whom I am well pleased, heare him.* As it is necessary for a man, in regard of speaking and expressing the inward conceite of his mind, to haue a tongue and voyce: euen so, as much necessarie is silence, for an Oratour, if he would be heard; otherwise all his speeches are but spent in yayne, if there bee no eare lent vnto them. *Salomon* sayeth: *Vbi auditus non est, non effundas sermonem. Powre not out wordes where there is no audience.*

Psal. 64. 1. * silentium. A Similie agreeable to the matter in hand. Eccle. 31. 6.

God speaking to man, with his eternall omnipotent voyce, it behooueth him to stand attent, and, in reuerence of so great an Oratour, to be very silent in hearing him, because his words, are the words of eternall life. *Verba vite aeterna habes*, who then dare bee so bold as to dispute with God? You knowe that *Iob* made answer to God, and repented him of it: *Vnum loquutus sum, quod uicini non dixissent: with God we ought to do our duty, not prate, be humble, not talkatiue.*

When God speaks, it behooueth man to be silent. Iob. 39. 38.

Claudio. But if God hath made, and doth make, so many & diuers discourfings with vs; in mine opinion, it is as much to say, as that silence should not bee perpetuall, in regard he is not alwayes sayd to speake.

Lodouico. If we find so many discourfings, and so manie volumes of speeche, which God had with the holy Patriarches and Prophets, and continually they sounde the same in the eares of our hearts: we may tearme it as one speaking onely, and so is it true, that *Semel loquutus est Deus*, because from one to one, and all together, is but one declaration of the first speeche. And the diuine word, for one speaking no onely.

The many discourfings of God, with the Patriarchs and Prophets, is tearmed but one onely.

John. 1. 3.
Of the eternal
word actiue,
conioyned
with the pas-
siue of our hu-
manity.

no other end, was made speeche, conioyned with the eternall word actiue: *Omnia per ipsum facta sunt: All things were made by it:* but to agree with the passiue of our humanity: *Passus sub Pontio Pilato, It suffered under Pontius Pilate;* by meanes of the verball coniunction of his substance onely; neyther for any other end did it assume flesh in the chaste virgins wombe, then to declare, therby, the word spoken at first.

John. 1. 4.
Apoc. 1. 11.

Morcouer, what Christ did and said in the world, was a manifesting of what the Godhead had in his mind, as is witnessed in the words of the Euangelist Saint John, where most highly he saith: *Quod factum est, in ipso vita erat.* Which more cleerely he replicateth in his wonderfull Apocalips, saying: *Quia tu creasti omnia, & propter voluntatem tuam erant, & creata sunt: For thou hast created all things, and for thy wills sake they are, and haue bin created.*

A School-like
cauile, for fur-
ther resolu-
tion.

Claudio. If they haue bin, how are they now created? If now they be created, then before they were not: it seemeth repugnant to saye, that first they haue beene, and yet afterwarde they are now created.

A sententious
and learned
answere.

Lodouico. As if your Honor knowes not, that before the Architect buildeth a palace, he hath the Idea shaped thereof. They were first in the diuinities minde, & afterward they were created: not that first of all they were in *Potentia*, and afterward in act, or so to be expected from God: because in God there is no such power, which is called defectiue, but euery thing in him is perfectly in act. In vs, between the deed & the act (according to the ancient Adage) is a great alteration: but in God, between doing and speaking, there is no difference at all. *Ipsē dixit, & facta sunt; ipse mandauit, & creata sunt.* And, to returne to our argument first of all begun, God is sayd to speake vnto vs, alwayes eternally in the heart, by his holy lawe, and by his creatures, which serue vnto vs as so many tongues, as David distinctlye speaketh in his 48. Psalm, and as the three children, in the fiery furnace of Babylon, doe affirme in theyr song.

In God, be-
twene doing
and speaking,
is no difference.
Psal. 48. 10.

The diuine
word is the li-
uing conceite
of the Father
vnderstanding.
John 1. 14.
John 8. 38.

It shall be necessarie therefore for vs, to be alwayes silent, because he that alwayes speaketh, spake but two things onely, as before hath bin declared, and so we may say, *Semel loquutus est Deus.* The diuine word is the liuing conceite of the Fathers vnderstanding, which becoming flesh, expressed the conceite of the Godheads mind: *Ipsē enarrauit, & docuit omnia.* Also him selfe sayd to his beloued disciples: *Omnia quae audimus à patre meo, nos a feci vobis.* So that whatsoeuer he said,

sayde, it was to expresse the eternall will, and though they may seeme to bee sundry discourfings, yet in substance they are all but one: whereupon it may bee truely sayde, *Semel loquuntur off Deus.*

And because it is a word eternall, it would therefore haue an eternall silence, which made *Dauid* say: *Te decet hymnus Deus in Sion.* As if he would haue said, it is a matter most commendable (O Lord) that to thee should be giuen an eternall silence, because thou speakest eternally: for it is not lawfull, that while thou speakest, wee thy creatures should likewise be talking, but to stand in humility listening to thee: *Te decet, &c.*

silentium.
A venerable
explication of
the kingly
Prophets
words.

Claudio. By your fauour my Lord, if it bee a matter of dutie; to stand alwayes mute and hush in silence: wherefore doe you then reason so much, & not obserue the same in silence, which you preach vnto me?

Lodouico. These wordes of mine, are my silence, and the word of God also: my silence they are, because while I speake vnto you of matters diuine, I hold my peace; and God speaketh by mee. An unhappie wretch were I, if I should speake, as of my selfe, because I should then tell nothing but lyes; and be a manifest breaker of silence. Doe not you know: *Omnis homo mendax: Every man is a lyer?* *Psal. 115. 2.* And how greatly God dooth punish lying: *Perdes omnes qui loquuntur mendacium: Thou shalt destroye them that speake lyes.* *Psal. 5. 6.*

An excellent
answere, well
worthie the
noting.

Claudio. Why then belike I am a lyar. I thanke you for your kinnesse.

Lodouico. Who makes any doubt of that? are not you a man?

Claudio. I make no question that I am a man: but (by your leave) I am no lyar.

Lodouico. You are a lyar, because you are a man, if you will giue credite to Saint *Paul*, who, confirming the former saying of the Prophet *Dauid*, wrote to the *Romanes*: *Est autem verax Deus, omnis autem homo mendax: Let God be true, and euery man a lyar.* If God be only true, and euery man a lyar: you being a man, are also a lyar, except (from the community of men) you know how to diuide your selfe.

God is onely
truth, and al
men lyars:
how vnder-
stood.
Rom. 3. 4.

Claudio. I know very well that I am a man, and yet no lyar, because I haue alwayes delighted in the trueth.

Lodouico. If the truth be so pleasing to you, and yet you are a man: it is because you haue no knowledge of your selfe, nor of your

Though all men be lyars, as beeing the sonnes of me, yet trueth makes them the sonnes of God, and so no lyars.
Psal. 61.9.

Psal. 52. 1.2.

How God gaue power vnto men, to become the sonnes of God & be no lyars.
Iohn 1.12.

Psal. 81.6.

Rom. 3.4.

Venerable Bede, his words of the children of God.

A question of very great import, concerning those that are to be rearm'd the sonnes of God onely.

your owne excellencie. For though euery man be a lyar, yet in thus much you are not a lyer, by how much you are not the sonne of a man, but the sonne of God: because, *Mendaces filii hominum instauris; The children of men are vanitie, the chiefe men are lyars, so lay them vppon a ballance, they are altogether lighter then vanitie.* Then, in speaking the truth, and delighting therein, and not beeing a man, but the child of God, you are no lyer. *Deus de Caelo prospectis super filios hominum, ut videat si est intelligens, aut requirens Deum. Omnes declinauerunt, simul inuiles facti sunt, non est qui faciat bonum, non est usque ad unum.* God looked downe from heauen vpon the children of men, so see if there were any that would vnderstand, and seek God. Every one is gone back, they are altogether corrupt, there is none that dooth good, no not one; but if one, it was Christ, who beeing a man, was God also.

Claudio. Whence proceedeth it, that al men were lyers, and vnprofitable?

Lodovico. Because it pleased him to become both God and man, it was to diuert man from infinite former euilles, and to heale him of as infinite infirmities, particularly those of the vnderstanding, to the end hee should not be a lyar: but by delighting in the truth, he gaue power vnto men to become the sonnes of God. *Dedit eis potestatem filios Dei fieri.* So by the meanes of this singular grace, Lying ceased in men, because they ceased to bee the sonnes of men. Moreouer, they are sayd to be Gods: *Ego dixi Diu estis, & filii excelsi omnes.* I haue sayd you are Gods, & you are al children of the most high. If then they are Gods, God is truth: *Est autem Deus verax,* Then are they truth as he is: as Gods by participation, redeemed by grace of the Saviour, bought with the price of the bloud of Iesus Christ, borne againe with the water of holy Baptisme, and made eternall heyres of the kingdom of heauen: this is venerable Bedes opinion, vpon the Epistle of Saint Paul to the Romanes.

Claudio. I dare say nothing against so great a Doctour: but if (for further instruction) it be lawfull to aske, I would gladly know of you: if onely those men, which are called the sonnes of God, or Gods by participation (how many soeuer they be) be true, and all other men beside are lyars; as for example the Gentiles, depriued of faith, separated from the Church, sonnes of the deuill, yet they speaking sometimes truth, in that many of them (by theyr writings) haue giuen occasion to vs Christians, to know the truth, yea, and by some of their compositions? And if the adopted Sonnes of God onely bee true,

true, it is then most cleere, that not all Christians, that know and speake the truth, are the sons of God, in forsaking their father Christ, and making themselves (by sinne) the sonnes of the diuell. How then do only the sonnes of God, and not the sonnes of men, speake the truth?

Lodouico. I answer, that inasmuch as the Gentiles, and Christians (onely in name) speake the truth, they are true, by how much they participate of the first truth, God himselfe: but for the rest, by that which is to be expected (as of their owne nature) they are false and lyers. Hereupon was it that *Dauid* sayd: *Emitte lucem tuam, & veritatem tuam, ipsa me deduxerunt, & adduxerunt in montem sanctum tuum, & in tabernaculum tuum: Send thy light and thy truth, let them leade mee, let them bring mee vnto thy holy mountaine, and to thy Tabernacles.* As water (of it selfe) hath no colour at all, but is so much the more coloured, as colour commeth vpon it: euen so man, inasmuch as he is of himselfe, is a lyer, but inasmuch as he partaketh of the cheefe truth, to wheet, God the only authour of truth, so much is he true.

The former demand.

Learnedly answered.

Psalm 43.3.

Similie and the Allusion thereof.

Another answer (in declaration of *Dauids* wordes) can I make you, as this. In *Dauids* saying, *Omnis homo mendax*, is as much to say as that a man partaketh more of his not being, then of his being: therefore in saying, that euery man is a lyar, and a lye being the deniall of the truth, is the truth spoken, and the ends of both are conuertible, since that *Bonum, verum, & ens conuertuntur*, according as the Philosopher saith. All that which is true, is good: and all that which is good, is true: then that which is a lye, hath neither being, nor goodnesse, but onely may be reamed, a priuation of being, of truth, and of goodnesse. When *Dauid* saith, *Omnis homo mendax*, he meanes, that man is nothing as of himselfe, and into nothing shall he returne, without the onely truth, God himselfe. As (to the same effect) he speaketh in another place: *Verumtamen vniuersa vanitas omnis homo viuens: Surely man in his best estate is altogether vanity*, which is euen as much, as when he saith, *Omnis homo mendax*.

An answer to the other saying of *Dauid*: *Omnis homo mendax*.

The difference between the truth, & a lye. *Psalm 5.6.*

Psalm 38.8.

And the more that we consider a man in this manner, the more we shall find him to be a lyar and nothing, be he a still siter, a traveller, or how else to be comprehended: but considering him as partaking with the truth it selfe, and his infinite goodnesse and essence, wee shall find him to be true, good, and that he hath a perfect being. *Omnis homo mendax* is likewise as much to say (according to *Marci- lius Ficinus* vpon *Plato*) that a man knowes much more by negation, then

How to consider man, as he is of himselfe, and as he is of God.

Marcius Ficinus vpon *Plato*.

Of mans
knowledge, &
how far it ex-
tendeth.

by affirmatiō, because lying is a negation of the truth; so, in Dauid's say-
ing *Every man is a lyar*, importeth that so far as a mans own know-
ledge extendeth he knows more by denying the by affirming. I know
that God is not a stone, wood, nor a star, and yet I know not directly
what he is. I know that the soule is not a body, nor mortal, but yet ca-
not so readily tell what it is in deede.

The opinion
of a learned
Father in com-
parison of the
truth.

By things that
are, or are not
the truth is
soonest dis-
cerned.

Heereto will I ioine another description, which perhappes may
better fit you, because it commeth from an Angell-like doctor, and
very heroycall in all his doctrine, and thus it is. *The truth* (sayth hee)
importeth a certaine adequation or lenelling of a thing w^{ch} by the under-
standing: but things do appeare one way to our apprehension, and quite
contrarie to the diuine intelligence, because that our understanding
taketh his cognition of the thing: therefore the being of the thing, is the
cause and measure of the truth thereof. Hereupon sayd the Philoso-
pher, in his first booke called *Perihermenia*, and the Chapter treating
de oratione: *Ex eo quod res est, & non est, oratio dicitur vera, vel
falsa*. Then thus it commeth to passe, that our intelligence may bee
true and false, according to the thing equalled, or not equal-
led.

Similarie of the
Ayre, and our
vnderstanding.

Psal. 33. 3.

How any
thing is truly
said to be true.

Man (of his
owne nature)
becommieth
nothing.

But because that which may be, and not be, hath neede of ano-
ther superiour agent, to the end it may bee, and without which it re-
maineth in it selfe, as nothing: as the Ayre, without light, should
remaiyn euenly darke: Euen so fares it with our vnderstand-
ing, except it bee illumined by the truth it selfe: it continueth
euenly more (euen in his very best condition) in lying. Therefore (here-
hence) it may well be sayd, that for so much how euill as is to be ex-
pected of man in himselfe, euery one is a lyer, according to his
owne best intelligence: and he is only true in no more, then he parta-
keth with the onely cheefe truth. We ought to say with Dauid to
God, *Emitte lucem tuam, & veritatem tuam*, for he is the truth it selfe,
and the diuine intelligence is the cause & direction of things: because
of himselfe he is indeficiently true, and euery thing (in so much) is said
to bee true, by how much it is conformed to the diuine vnderstan-
ding.

In like manner, if we take the truth from part of a thing, man of
himselfe hath not the truth, because of his owne nature he becom-
meth nothing, euen as of nothing hee was created: But the diuine
nature onely hath of it selfe the truth, which neyther is of nothings,
nor can be conuerted into nothing. Your honour then, and euery
man else, is a lyer, as of himselfe; but yet doe speake the truth, in so
much,

much, as you or they partake of the onely truieth. Hee that will speake then, must first learne, and let him haue no master but the eternall wisdom, the woordes, the perfecte truieth, to the end hee become not woorthye of seprehenſion: then shall our discourſing neuer breake ſilence, becauſe it will bee the eternall worde that ſpeaketh, and not wee our ſelues: our ſpeaking will be but miniſterially, not originally, inſtrumentally, nor caſually.

Non enim uos estis qui loquimini, sed spiritus patris ueſtri qui loquitur in uobis: For it is not you that ſpeake, but the ſpirit of your father which ſpeaketh in you.

The eternall wiſedome, the beſt ſchoole-maſter in ſpeaking.

Mat. 10. 20.

Saint Stephen ſpake in ſuch manner as none could conuince him, in diſputing among ſo many ſects of the Cilicians, Alexandrians, Cyrenaians, and Aſians: but in what ſorte? *Non poterant reſiſtere ſapientia, & Spiritui qui loquebatur:* They were not able to reſiſt the wiſedome and the ſpirit, by which he ſpake. I do not ſay, that they could not reſiſt Stephen in himſelfe, but the wiſedome and ſpirit wherby Stephen ſpake. *Non poterant reſiſtere ſapientia & Spiritui qui loquebatur.* For Stephen ſaid nothing of himſelfe, but the holy ſpirit did ſpeake by the mouth of Stephen, and other of the Prophets: and albeit ſome of them were ſinfull men, yet they ſpake not accordingly, neither did they ſo vnderſtand themſelues, becauſe they ſpake not but the diuine word: *Non enim uos estis qui loquimini, sed Spiritus Patris ueſtri, qui loquitur in uobis.*

Example of S. Stephens ſpeaking to many Nations. Act. 6. 10.

S. Stephen ſpake nothing of himſelfe, but the holy Ghoſt ſpake by him. Mat. 10. 20.

Doe you thinke, that the high prieſt Caiphas vnderſtood himſelfe, when (in Councell) he foretold of Chriſt: *Expedi ut unus moriatur homo pro populo, ne tota gens pereat:* It is neceſſary that one man dy for the people, and not that they alſo ſhould perſh? Affuredly no: *Non enim ſciebat quid diceret,* but ſpake euen as Balaams Aſſe did, that vnderſtood not him ſelfe.

Example of Caiphas the high prieſt. John 18. 24. Caiphas ſpake as Balaams Aſſe did.

Claudio. And did Balaam vnderſtand him ſelfe, or his own Prophecie, when he foretold of Chriſt: *Orietur Stella ex Iacob, & conſurget uirga de Iſrael?* There ſhall come a ſtar of Iacob, and a ſcepter ſhall ariſe of Iſrael, &c.

Example of Balaam. Numb. 24. 17.

Lodouico. Affuredly, I thinke he vnderſtood not his prophecie, but ſpake accordingly as his Aſſe did. The man that ſearcheth the Lord, ſayth Salomon: *In medio eccleſie aperiet os eius, & implebit eum Dominus Spiritu ſapientie & intellectus, & ſtola glorie ueſties illum:* In the miſe of the congregation ſhall he open his mouth, with the ſpirit of wiſedome and vnderſtanding ſhall he fill him: and ſhall clothe him with the garments of glory. Herein poſſibly was it that God

Of the man that ſearcheth the Lord. Eccl. 1. 5.

Psal. 41. 10.

Luke 21. 15.

sayd to *David* *Dilata os tuum, & implebunt illud*: Open thy mouth wide, and I will fill it. And Christ himselfe sayd to his disciples: *Ego dabo vobis os & sapientiam, ut non poteritis resistere, & contradicere omnes aduersarij vestri*: I will giue you a mouth and wisdom, where against all your aduersaries shall not be able to speake nor resist.

When we tell

a lye, we break

silence, as

Caiphas did.

Mat. 26. 65. 66.

When we tell a lye, because, *Ex propriis loquimur*, we breake silence, as Caiphas did, when hee sayde of our Sauour: *Blasphemauit: quid adhibet egermus testes? Vos audistis blasphemiam. Reus est mortis*: He hath blasphemed, what haue we any more neede of witnesses? now you haue heard his blasphemie. He is worthy to die. At this very instant he brake silence, because he spake of himselfe, and told a great lye, and spake much euil, therefore, *Omnis homo mendax*. Silence, silence, O man, since thou art like an infant, that knowes not how to speake, but onely murmur and mumble: therefore hold thy peace, for feare of being disgraced, suffer God to speake, listen then, & attend well what he saith vnto thee, and that is sufficient: *Te decet silentium Deus*.

Man is like an

Infant, that

knowes not

how to speake.

Silence broken, and yet not broken by speaking.

Who were the first that ever brake silence, both in heauē and earth.

Lucifers reward for his proude breach of silence.

Esay. 14. 15.

Apoc. 12. 9.

abolue; And the great Dragon, that old Serpent, called the Deuill, and Satan was cast out.

The second that brake silence, but on earth, was *Eua*, when she said to the Serpent: *De fructu lignorum que sunt in paradiso vescimur: De fructu vero ligni quod est in medio Paradisi, praecepit nobis Deus, ne comederemus & ne tangeremus illud: We eate of the fruit of the trees of the garden: But of the fruit of the tree which is in the mids of the garden God hath said, you shall not eate of it neither shall you touch it; Perceiue ye how mightily he mislayed, and with what importunity he spake?*

Claudio, Oh, how much ouer-licentiously, and with what indiscretion he spake? She might yet haue held her peace, and not broken silence, or if she would needs speake, at least haue auoyded lying: for God neuer comanded that they should not touch the tree. He comanded them indeed, not to eate thereof; but this little command seemed so strange to them, that being but one, yet she would needs make two of it, as already you haue said before: *Mentita est iniquitas sibi.*

Lodouico. If she had rehearsed only that which God had commāded them, she had not broken silēce at all; because there was nothing that he had spoken, but it was in compasse of the diuine word, which euermore we ought to haue in our mouthes, for *Spiritus & vita sunt*. But when she spake of her selfe, she spake very euill, & brake silence, wherupon she was punished very seuerely.

Claudio. She would needs talke, yet knew not with whom she talked, not considering, that the very first time of her talking, it was with a lyer, with a three-mouth'd tongue, that neuer spake truely: the father of lying, the inuenter of lyes, the accuser of our brethren: *Accusator fratrum nostrorum, qui accusabat illos ante conspectum Dei nostri die ac nocte: The accuser of our brethren is cast downe, which accused them before our God day and night.*

And because he had too long a tongue, he was throwne forth of the glorious Palace of heauen, euen, *Quando factum est praelium magnum in Calo: when there was a great battall fought in heauen.* And he brake silence, and said in proude words: *ponam sedem meam ad Aquilonem, ero similis Altissimo.* And with the rumour of the weapons: *Dum Draco committeret bellum cum Michaele Archangelo, & Dracopugnabat, & Angelis eius. And there was a battell in heauen with Michael the Archangell, and the Dragon fought and his Angels.* She did not note his variable and vnused habit, his dissembled speeche, with so many impertinent pratlings, and all but lyes?

Lodouico, She made more account of a ianglers words, couered

The woman
couetous of
honor.

with a little sweet taste of honor, wearie of their present estate, and coueting to be Gods and immortall, then of the infallible truth of God.

How the wo-
man might
haue answered
the Serpent.

Clandio. And yet shee might very well haue discerned by his curious questionings, an apparant signe of his malice, and that his wordes were full of trecherie, fraude and dissimulation. The woman might haue said to the Serpent: What hast thou to do, to know the occasion of the diuine commandement? Is he not God, and my Lord? all that he doth, is it not iust? Is it not in him to command, and is it not our duty to obey?

Lodonic. Behold, how much the custody of the tongue importeth: if our first Parents had not erred, we shoulde neuer haue falne into so many intricate labyrinthes.

Finis Cap. 5.



The Argument.

Declaring, what custodie we ought to haue of our tongue, to auoide error in our speaking. Of the seuerall wayes, whereby the tongue passeth, when we talke: which although they be foure in number, yet one onely garde is sufficient for them all.

King Dauids
lesson, for cu-
stody of the
tongue.
Psal. 38.1.2.



Chap. 6.

LAVDIO. A very singular document doth the kingly Prophet Dauid giue vs, vppon the custodie of the tongue, and it is in his thirtie eighthth Psalm: *Dixi, custodiam vias meas, ut non delinquam in lingua mea. Posui ori meo custodiam, dum confisteres peccator aduersum me: I said, I will take heed to my wayes, that I sinne not with my tongue. I will keep my mouth bridled, while the wicked is in my sight.* Euē

as if he had inteded to say; I will haue a speciall respect of my life, that I fall not into error by my tongue, there being so many wayes of sayling therby. Therefore haue I set a good guard vpon my mouth, the wicked standing alwayes ready against me, to noate, if I speake any thing which I ought not. Wherefore, to preuent sayling: *Obmutui, & humiliatus sum, & filui à bonis, &c: I was dumb & spake nothing, I kept silence, euen from good, &c.* An applicatiō to the Prophets words, Psal. 38.3.

Lodouico. What wayes are those, which make such necessitie of beeing well kept by vs, to preserue the tongue from erring in talking? what hath the tongue to do with wayes? Is there any walking for the tongue? By the way we go, and by the tongue we speake: by the one we haue the vse of our feet, by the other we declare the conceite of the minde, and the thoughts of the hart. What may *Dauids* saying signifie: *I will take heed to my wayes, that I sin not with my tongue.* Me thinkes he should rather haue sayd, I will take heed to my wayes, that is, I will consider, which is the good way, to the end my feete fayle not in going; or I stray from the right path wherein I ought to walke: or that I stumble against some stone or stumpe; or vnaduisedly fal into some pit. But, saying I will take heed to my wayes because my tongue shall not erre: I know not what wayes those should be. His demaund cōcerning the meaning of the Prophets speeches.

Claudio. I answer, that as the feet goes by many & sundry waies, now vpon plaines, then down in vallics, now on steep mountaines, then by hūble hillocks & flowring meadows, now this way now that way. Euen so doth the tongue go by sundry wayes, which ought very wel to be lookt vnto, to the end the tongue erre not. And very cōpēdiously are they reduced into four cheef or principall ways, to wit, the way of the vnderstāding; the way of the wil: the way of the power irascible, & the way of the power concupiscible. It behooueth that these wayes should be direct, cleane, voyd of all filth of error, & purged frō all dust of humane spotted affections: if the tongue, & the words issuing from it, shall come forth free from the stayne of error. An answer to the demaund by a familiar Similie. The fowre sundry wayes of passage, for the tongue in speaking.

And first of all, it is needfull for the vnderstanding way, to be purged of al faults, because if the vnderstanding falter not in his conceit, by apprehending wrong & falsly: then the tōgue cānot fayle (by him) in pronouncing his words, for the tōgue is the embassador of the vnderstanding. Hence is it, that the diuine vnderstanding, beeing vncapable of transgression in his conceite, can likewise commit no scape at all in deliuerie of his wordes, therefore *Dauid* sayd: *Omnia mandata tua veritas: All thy commandements are true.* 1. The way of the vnderstanding; & how to purge it. Psal. 119.86.

Of the blessed and celestiall Spirits, & how they erre not. Moreouer, the celestiall spirits and blessed comprehenders, because they are vnited in an ineffable manner with the eternal truth of god: by cōtinual splendor of the blessed light of glory, they cannot erre at all in their conceits, and therefore much lesse in their words. And so is euery vnderstanding illumined, by the diuine light internally in inuisible manner, as (by the work of the holy ghost) the Apostles were illumined, and many other Saints: by meanes wherof, the whole world became enlightned, according as *Dauid* (in a very high stile) foretold. *Illuminans tu mirabiliter à montibus aeternis, turbati sunt omnes insipientes corde, &c.* Vpon the which place it is now no time to philosophize.

When the intellectuall way is not agreeable to the truth, the tongue erreth *Gen. 3. 4.* Caine the first Heretique.

Let it suffice then, that when the intellectuall way is not right, and conformable to the especiall trueth: the tongue then erreth, and violently breakes forth into lyes, as *Lucifer* did, who tolde a lye of God, saying to our first parentes; *Nequaquam moriemini*: Or into error of faith, as *Caine* did, who was the first heretique, & denied the diuine mercy: Or into blasphemy & murmuring, as many sinners haue done, and yet doe.

2. The way of the will, and how to cleanse it.

Secondarily, we ought to cleanse the way of the will, to keepe the tongue from offending, because the will is that which commandeth the power of our soule, according as the vnderstanding first proponeth. Therefore, least the tongue should stumble by this way, wee ought to purge it of inordinate desires, and of those appetites gouerned by pride, by those of vaine glory, of ambition, auarice and enuie: to the end the tongue may not speake proudly, as *Lucifer* did, or vaingloriously, as *Antiochus* did, or ambitiously, as *Nebuchadnezzar* did, or couetously, as *Iudas Iscariot* did, or enuiously, as *Caiphas* did.

Very pertinent Examples.

The way of the will, isto be kept by the garde of reason. Similie, and the allusion thereof. The necessitie of reason.

This way of the will, is to be kept with the garde of reason: *Dixi custodiam vias meas.* Our will sometimes is blind, and therefore all that we would, cannot be good and iust. As the sentence of the iudge cannot be sayd to be good, because hee hath giuen it after his owne pleasure; but as it is giuen according to the order of iustice. So then, that the will may not wander, and (by his example) the tongue stray after; of necessitie it must be accompanied with reason. For this cause was it, that God (at first) gaue vs, not onely the freedome of the will, but also gaue reason therewithall, to ratifye and confirme our will.

The reason, why God at the first gaue

Wherein Gods gift may not much amisse be compared to the familiar example of a king, who giuing the gouernment of a prouince,

to a noble personage of his Court; who, because he hath no know- ledge in the lawes (as oftentimes it fallies out, that many haue not) grants him the assistance of skilfull Lawyers, by whose meanes the Prouince may be swayed according to the lawes. So in the kingdom of our soule, God gaue the will, the authority of rule: but because it is sometimes blind, and suffers it selfe to be deceiued by her proper appetites, he deputed reason for her assistance, wherby the soules kingdome became better gouerned, then when it wanted the association of reason.

But in God it is not so, because, whatsoeuer he willeth, is iust, and to make any thing whatsoeuer iust, his diuine will is onely sufficient, as being most direct, most firme and infallible. Therefore the holy Apostle sayd: *Deus operatur omnia secundum consilium voluntatis sue.* God worketh all things after the counsell of his own will. What care then we ought to haue, for this way of the will, be iudge your selfe, in regard it is so exceeding fallacious, and sooner false in, then we are aware of.

Thirdly, with all heed and diligence, we must regard the way concupiscible, cleering it from the filth of carnall corruptions, of corporal delectations, and dishonesting of the senses: for otherwise, the tongue will stagger vpon a thousand vile speeches, shamelesse repetitions, and bee too free in prophane and vnhoneit examples.

Fourthly, we must see a good garde on the way of the power irascible: which, to the end it may be a good, direct & smoothe faire way, we ought to cleanse it from all hatred, rancour, euil will and anger: otherwise, the tongue walking this ready and ouer-tractable way, will easily stumble vpon rash speeches of reuēge, deliuering many imprecations, iniuries, villanies, blasphemies, and (like an vntamed horse) fall downe vpon diuers rubs of infernall vices, speaking idly and foolishly, without any regard, eyther of Gods honour, the honest fame of our neighbour, or our owne private good: whereupon the wise man sayd, *The mouth of a foole is like vnto an earthen vessell, wherein follie boyleth, as if it were water.*

- *Lodowick.* It is most certaine: *Os fatuorum ebullit stultitiam.* The mouth of a foole babbleth out foolishnesse. And therefore angry men haue their mouches like a pot, which boyling vpon the fire, overthroweth the water, consuming what was containd in it, by dispersing it round about it, and so quencheth out the fire, with such goodnesse or fatnesse as swimmeth vpon the top of it. And last of all, remain-

man free will, with an excellent comparison, with the obseruance. Allusion of the comparison, in the kingdome of the soule.

The difference in God.

Ephes. 1. 11.

3. The way of the power concupiscible, or lusting, and purgation thereof belonging.

4. The way of the power irascible, of greife or anguish, and the good guardance thereof.

The mouth of a foole.

Prouer. 15. 2.

The mouches of angry men, like vnto a pot boyling on the fire.

ning

ning quite empty, by the great power of heat (exhaled from the flaming fire) breaketh it selfe to many peeces.

Allusion of the
comparifon,
to the angry
man.

Euen fo the angry man, his hart being once heated with difdaine, deliuereth foorth from his mouth, foolifh words of blafphemies, of calumnies, of infamies, and of high difhonor: whereby, according as the fire burneth, he doth scandalize the prefent, backbite the abfent, quencheth the light of fenfe with the infernall water of rage, and fo putteth out quite the bright fire of reafon: and being thus blinded or become quite emptie, he knowes not what he doeth, according to the faying of *Cato*. *Impedit ira animū, ne poffis cernere verū*. And being thus ouer-hot, prouoked on ftill by cōtinual boiling, the goodneffe of diuine grace ouerfloweth from him, and being once emptied of that, he cracks in peeces prefently, which made the wife man fay; *That the hart of a foolifh man is like a broken veffel, that canot containe the matter of grace in it: Cor Fatui quafi vas confractum.*

Cato his fay-
ing of the an-
gry man.

Eccle. 27.

Two fingular
Similies.

If we fet but a little pipkin to the fire, euery fmall blaze of fire enuironing it, fufficeth to fetch forth al the water cōtained in it: but with a great pot it is not fo. As alfo a little water-brooke, by euery fudden fhower it is filled and ouerfloweth, ftreaming away quite out of his bed: the like cannot be feene in a maine great Riuer, for if it arife out of his vfuall refte, it proueth to do an infinite dammage. Our hart is fo narrowly limited that (by euery little diftaste) we are ftangely altered, and being in this teafly tetchy way, prefently we let flye foorth much vnfeemelines. But with God it is not fo, for he is fo infinite and fpacious, as (ouer-readily) he is not drawne to be angry with vs, wherefore it is written of him; *Dominator Domine Deus, mifericors & clemens, patiens & multa miferationis: The Lord God is ftrong, mercifull and gracious, flow to anger, and abundant in goodneffe & truth.*

Allufion of the
Similies, to the
hart of man.

The differēce
in God.

Exod. 34.6.

The excufe of
fome kind of
angry men.

There be fome kind of angry men, who, if they be reprooued for their faultes, will excufe themfelues, faying. It is very true, that I am cholerike, and eafily induced to difdaine, and do fpeake very iniurioufly in my furie: but, quickly I am appealed, and foone caft off all rage; fo, by feeming worthie of this excufe, they perfwade themfelues, not to bee the worft fort of men, though vie makes a habite, and their violence (at length) growes to bee as great as any others.

Sentence.

One fmall
wound as fuffi-
cient to take a-
way life, as ma-
ny together.

Claudio. In my iudgement, this anfwere of theirs is very ridiculous: becaufe, a man as foone dyeth by one fmall mortal wound, as by the receite of a thoufand: for one ftroke that pearceth foundly, is fufficient to kill a man. It importeth as much, that any thing

may

may bee as suddenly deuoured in a fierce flaming fire, as if a longer time it lyeth (to like purpose) in a softer fire, for it sufficeth, that it is burnt: but God blesse vs all from such a tongue.

Similie.

Christ sayd to his disciples, that the faithfull, (among the other miracles that they shoulde accomplish and worke in the primitiue Church,) one should be this; *That if they drunke of any poysonous or mortiferous liquor, yet they should thereby receiue no harme. Et si mortiferum quid biberint, non eis nocebit.* Vpon which words spake that golden mouth: *If thou shalt be defamed by a venemous tongue, vilified, iniuried, and yet art not thereby prouoked to reuenge: it is a signe of great faith.* Let vs then take good heed to this dangerous way, & if we fall not thereby, our cariage will be the more commendable.

A singular exposition vpon the words of Christ.

Lodouico. As the terrestriall vapours do not ascend to the Moons and heauen: euen so iniuries and angers doe not arise into the generous breast of the wise, *Marcellus Ficinus* saith; *That furie and follies are of two kinds. One is bred in the braine, and they that endure this fury, are called fobles. The other receiveth life from the hart, and they that haue this disease, are termed implacable angry men: but in mine opinion, this seconde infirmities is farre worse then the first.*

Similie and Allusion.

Marcellus Ficinus of two kinds of furie and follies.

Claudio. *Seneca* telles vs, in the booke which he wrote of anger, *That anger is not good for any vertuous thing, much lesse then doth it incite to any conuagious disposition, because neuer can any vice be helpful to vertue.* And this doctrine he deliuered against certain men, who excused themselues, that (without anger) they could not do any magnanimous act: whereto *Seneca* answered. *That anger is a very perillous thing, and such things as be perillous, are better to be kept farre off, then neere at hand: for more easily is resistance made in the birth or beginning, then we can tell how to gouerne it, beeing once gotten vpon vs.* *Aristotle* affirmeth, *That anger is good, yet not good to be as a leader, but as a Souldier; for so much the lesse then that it work in cruelty.* And I thinke, this is that kinde of anger, which *Dauid* spake of, when he said; *Irascimini, & nolite peccare: Be angry, but sin not.*

Seneca his iudgement of anger.

Seneca, his answer to such as could do no valiant act, but in anger.

Aristotle concerning anger

Psal. 4. 1.

Lodouico. And *Seneca*, as answering *Aristotle*, saith, *That Seneca* yet if anger be obedient to reason, it ought not to be called anger but by some other name. And afterwarde; *If anger shall be reckoned as a good Souldiour, then will he be obedient to counsell.* Gods will is not, that reason should take any help of sin. Therefore saith *Seneca*,
anger

Anger.

Of drunken-
nesse.

Seneca would
not smite his
seruant in an-
ger.

Example of
Diogenes his
answere to
one that did
spit in his face

Example of
Caro, vpon
the abuse of
Lentulus to
him.

A worthy
comparison,
with the Allu-
sion therof.

Example of
Iosuah his ta-
king the city
of Hai.
Iosu. 8.

Example of
Dauids flight
from Absolon,
and Shemei.
Psal. 3. 3. 7. 8.

anger can neuer be good, either little or much. And if Aristotle would haue anger to animate men to the battaile: why then we may maintayne drunkennesse to bee profitable, for it maketh men bolde, furious and spleenefull, and boldnesse maketh men verie forward. Therefore I thinke, that Seneca, being growne into anger against his seruant, would not then chastice him, but only sayd: *Cederem si non irascerer: I would smite thee, if I were not in anger, as* fearing, that choller shoulde take away the light of reason from him.

Diogenes likewise, being spit in the face, & in the publique market place, by a very insolēt young man, sayd to the saucy youth. *Non quidem irascor sed dubio an irasci oporteat: Truly (young man) I am not angry at this bold part of thine, but I stand thinking with my selfe, whether I ought to be angry or no, because thou hast done but like a foole, & I ought to cary my selfe as becomes a wise man.*

Caro handling a cause in the Senate house against Lentulus, Lentulus growing into rage against him, prepared a mouthfull of spittle, and spat it ful in the midst of his forehead. Wherewith Caro was not mooued any iot to anger, but only sayd: *Non uill I say Lentulus, that such men are deceived, as shall say that thou hast not a mouth, & matter foule enough in it.*

Claudio. Oh what examples do liue, of rare patience and great wisdome, which touch (to the very quick) our vniust hastinesse. He that of pure gold formeth a faire kind of mony, he doth no deed at al of wonder; but he that from a masse of lead, can draw a golden piece of mony, it is an act of far greater vertue. The like may be saide of those gentile spirits, which, from men so beaustly and full of anger, could declare in themselves such noble vertues, all which was nothing else, but good knowledge, in well looking to the way of the power irascible.

Lodonico. The only best meanes, to keepe our selues vntoucht of this vice of anger, is to flye from it by wisdome, in the same manner of flight as Iosuah obserued, in taking the city of Hai. For if we will ouercome the passionate & angry, wee must take our flight, and keep vs far enough off from them. Dauid won honor to himself, in flying from Absolon, and reputed it as his glory, not to take reuenge on Shemei, but referred all such power to the Lord, saying with a verie cheerefull countenance: *Tu autem Domine susceptor meus es, gloria mea, & exaltans caput meum, &c. Tu percussisti omnes aduersantes mihi sine causa, dentes peccatorum contriuisisti.*

Dominus

Domine est salus, &c. Thou O Lord art a buckler for me, my glory, and preseruer up of my head, &c. Thou hast smitten all mine enemies, (without cause) vpon the cheek bone, thou hast broken the teeth of the wicked. Saluation belongeth vnto the Lords, &c. And the selfe same royall Prophet, when (with a full tide of furie) he was assailed; he presently made his recourse to silence, for feare of falling, as knowing, that when a man speaks disorderly, he is angry: *Turbatus sum, & non sum laquatus.*

Dauid's carriage of himself in his anger.

Psal. 76. 4.

Claudio. But Hannibal did far otherwise, for when he saw a ditch filled with the blood of men, he sayd: *Oh what a noble spectacle is this?* And, of another Tyrant, *Seneca* telleth vs in his booke of anger, & the fift chapter, who hauing in one day slaine thirty men, very proudly he walked vpon the dead carkasses, and speaking very arrogantly in his owne language, beeing the Greeke, sayde: *Oh what a thing is rule?*

Example of Hannibal, and of another Tyrant recorded by Seneca

Lodouico. But *Dauid* beeing a most hardie knight, and an vconquerable king, because he would not fall into such a brutish snare, set a sure watch vpon his mouth: *Posui ori meo custodiam.*

Psal. 38. 2.

Claudio. But if the tongue haue these foure wayes, according as hath been already declared, namely, of the vnderstanding, of the wil, the way of the powre concupiscible, & the way of the powre irascible: why then, (in reason) the guardes or defences for these wayes, ought likewise to be foure, otherwise, how can one only defence serue for so many wayes?

For many waies of offending, there ought to be as many of preventing.

Lodouico. Let me tel you, that these foure wayes, albeit they are (among themselves) diuers, neuertheless they are all confined to one place onely, which is the mouth, the mansion of the tongue. Haue you neuer seent, that for passage to one place there haue been sundry wayes, which haue met altogether in one conclusion? Euen so these foure wayes are limited to one mouth, for which, one good garde will be sufficient to keepe it. *Posui ori meo custodiam.* And this is no other then wisdom, or, as (we may otherwise learne it) discretion, which together, with *Eustochia*, *Eubillia* and *Sinesi*, do make a most secure guardance: the one coniecturing the best for vs, the second counselling what wee haue to doe, and the last iudging all to bee iust.

Similie of many places meeting to one meeting, with the Allusion.

Of *Eustochia*, *Eubillia*, and *Sinesi* in their severall powers for instruction of speech.

Is not this a most safe stability, instructing vs when we ought to speake, how much we should speake, and in what manner we are to speake? what words we may vse, to whom we are to speake them, and the

Example of
a skillfull ma-
ster in Rhetor-
ique,

the place beſeeming vs to ſpeake them in? what a more faithfull kee-
per can we deſire then this, to preſerue vs from al idle wandring, and
freeing vs from all deceiuing? well may hee bee called a moſt ſkilfull
maſter in Rhetorique, that teacheth how to ſpeake aduiſedly, that is;
when we ought to ſpeake, and not alwaies; how much, and not ouer
immeaſurably abounding, or fooliſhly too little; in what manner, and
not irregularly, to whom, and not to euery perſon; where, and not in
euery place. They that in their ſpeeche doe not obſerue this rule, of
how much, when, the manner, to whom, & the place, ſhal find them-
ſelues neuer free from error.

The deuill
continually
watcheth all
our ſayings,
and in what
manner.

Greate neede then is there of this guardian; eſpecially, *Dum
conſideret peccator aduerſum me*: while the wicked ſtand watching
vs, it behooues vs to ſpeake within compaſſe, and with diſcretion,
becauſe they lend a liſtning eare to vs. Greate neede alſo hath wiſe-
dome, to ſtand as a true faithfull watchman, becauſe euermore the
deuill diligentlie waiteth to note all our imperfections: not,
whether wee ſpeake like *Ciceronians*, or no, but whether wee
breathe forth into blaſphemies, murmurings, or euill ſea-
kings.

Similie.

If a man talke among his friends only, they will eaſily beare with
any defect whatſoeuer: but being amidſt his enemies, eſpecially ſuch
a one as the deuill is, it behooues him to weigh euery word: *Dum
conſideret peccator*. If the iuſt man only heare him, his watchman ſtil
is in his company, and is as vigilant for him as him ſelfe. If he ſpeake
well, the iuſt man commends it; if euil, he excuſes it, or reprehends it
with charitie; if he ſpeake of a doubtfull matter, which may bee ta-
ken both in good and euill ſort, the iuſt man conceiues it in the beſt
kind.

Of the deuill,
and the wic-
ked man his
disciple, and
their inter-
pretation of
our words.

But the deuill, and the wicked man his diſciple, they ſtand alway
to point our ſpeeches, interpreting them in the worſt ſenſe; and ta-
king all in euill part: If a man ſpeake grauely, and well; the deuill
ſayes, he doth it proudly, and to make himſelfe eſteemed, as one lear-
ned and wiſe. If he ſpeake of meane and eaſie matters: hee interprets
it preſently, that he is ignorant. If he giue any almes: he ſayes hee
does it in hypocrifie, and to be accounted an eſpeciall man. If he ſing
Pſalmes, as in prayſe of his Lord and make he implies, that he hath
time to do nothing elſe. If he be at his prayers: hee ſayes, it is on-
ly for ceremonie. If hee faſt, hee ſayes, it is becauſe he would bee
talkt of. If he eate but to ſuffice neceſſitie: he ſcandalls it forth-
with to be immoderate gourmandize. If he ſpeake well he blames
him

him for it, if he speak ill, he murmurs at it and thrusts in a great deale of worse matter then euer the other thought on. If there be any case of doubt in question: he will be sure to support stil the badder side.

So that we see, how needful a good watchman is for the mouth, & what counsell is to be taken with wisdom, for whatsoeuer we say, to the end, we fal not by our speaking: otherwise, we ought to keepe our selues silent, because he can set down nothing of silence, as otherwise he may, of the words vnaduisedly vttered by the tongue. The

Prophet *Dauid*, being filled with the holy Spirit, called to all men, & charitably exhorted them in this manner: *Quis est homo qui vult vitam, diligit dies videre bonos? Prohibe linguam tuā a malo, & labia tua ne loquantur dolum.* What man is he that desireth life, and loueth long daies for to see good? keepe thy tongue from euil, and thy lips that they speake no guile.

Claudio. According to your counsell then, it is better for a man to hold his peace, then oppose himselfe to so manifest perill, in regard, a man is neuer so good, but something may be defectiue in one part or other. As for the talkeatiue person, he desires nothing more, then to compasse occasion of offending by his venemous tongue, and immediately he wil out with it, if there be neuer so little cause for opening his mouth.

We read in the book of Kings, that in the last battaile which *Achab* had against the king of *Siria*, he was wounded with an arrow from an yknown hand: now, albeit *Achab* went very well armed in to the battaile, as was conuenient for a King to doe, yet did this arrowe pearce him at an vnarmed part of his body, and he dyed of it. In like manner, although a man be round about armed with singular vertues, yet, if he leaue neuer so little a place discouered & vnarmed, wherat a man, of an euil dispositiō, may let fly from the bow of a wicked intention, the enuened wounding arrow of his vile speaking tongue, he will offend him to the death.

Of which kind of men *Dauid* sayd: *Exaceruunt ut gladium linguas suas, intenderunt arcum rem amaram, et sagittent in occulis innoculatum.* They haue whet their tongue like a sword, and shot for their arrowes bitter words; so shoot as the vpright in secret, they shoot at him suddenly & feare not. Yet many times it comes to passe, that they which vituperiously bed the bowe of their lying tongue, and against the innocent, doe come to the like themselves, as they purposed against others, and the venemous arrowe of infamy rebounds back at their own breasts.

Hence

Prouerbe.
Psal. 64. 8.

Hence grewe the Prouerbe, that a lye hath but short legs, and here upon the woorthye Prophet sayde in the fore-recited Psalme: *Sagitta paruulorum facta sunt plaga eorum, & infirmata sunt contra eos lingua eorum.* They shall cause theyr owne tongue to fall vpon them, and whosoener shall see them, shall flye away.

2. Chron. 32. 15.
16. 17.

Example of
king Senache-
rib, in his
proude intent
against Eze-
chias, and
blasphemous
speeches a-
gainst God.

Lodouico. A most cleere example of what you haue sayd, wee reade in the booke of Chronicles, where is shewen, that the most proude king *Senacherib*, seeking to become Lorde of all *Ezechias* kingdomes, and (to terrifie the people) sent certainte Embassadors to them, who (in his name) spake such impertinent speeches, and so full of pride against the omnipotent God of Israell, as I belecue the like are not to be read in all the holy Scriptures.

Therein they exalted so highly his strength, blaspheming the power of the almightfull God: as they did not stick to affirme, that God had not the ability to deliuer them out of the *Affyrians* hands. *Si enim nullus potuit Deus cunctarum gentium, atque regionum liberare populum suum de manu mea, & de manu patrum meorum, consequenter nec Deus vester poterit eruere vos de hac manu mea. Sed & alia multa locuti sunt serui eius contra Dominum Deum, & contra Ezechiam seruum eius. Epistolas quoque scripsit plenas blasphemias in Dominum Deum Israel, & loquutus est aduersus eum.* For none of all the Gods of any nation or kingdome, was able to deliuer his people out of my hand, and out of the hand of my fathers: how much lesse shall your God deliuer you out of my hand? And his seruants spake yet more against the Lord God, and against his seruant *Ezechias*. He wrote also letters, blaspheming the Lord God of Israell, and speaking against him.

Gods iust re-
uenge on the
pride and
blasphemie of
Senacherib.
Esay. 37. 36.
37. 38.

For which, God, as a iust rewarder, without *Senacherib*s becoming Lord of any one citie, or sleying any person, sent an Angell, and so smote the very nerue of *Senacherib*s armie, that, as saith the Prophet *Esay*, (in whose time this slaughter was made) *Egressus est autem Angelus Domini, & percussit in castris Affyriorum centum octoginta quinque millia: The Angell of the Lorde went out, and smote in the campe of Ashur, an hundred fourescore and fife thousand.*

Senacherib
murdered in
the Temple,
by his owne
sons.

But that which rendereth more admiration, is, that *Senacherib* returning in an infamous flight to *Ninie*, and beeing sacrificing in the temple of his Idoll *Nesroch*: his owne sonnes *Adramelech* and *Sarasar* there murdered him. All this befell him, not for what hee did in

in act, but because his tongue talked so blasphemously. If hee had fought with his power, and kept silent his infamous tongue: perhaps his punishment had not bin so seuer, or his successe against the people of Israell had bin better, as it fell out with many other: *Infirmata est contra eum lingua eius.* By his thngue he lost so mighty an armie, which (by silence) hee might (perhappes) haue defended with his hands.

Senacherib ouerthrowne by his owne lauish tongue.

The young *Amalekite*, who (with the tydings of king *Sauls* death) brought the Crowne and bracelet to *Dauid*, confessing, how willingly, and in meere pittie he had slayne *Saul*, who had before sate vpon his owne sword, the armie of the enemy comming so fast vpon him: was iudged worthie of death by royall *Dauid*, not so much for what he had done, as in regard of the words he spake. *Sanguis tuus super caput tuum, Os enim tuum loquutum est aduersum te, dicens: Ego interfeci Christum Domini*: Thy blood be vpon thine owne head, for thine owne mouth hath testified against thee, saying: I haue slaine the Lords anointed.

Example of the young Amalekite who had slain king Saul, by his owne report. 2. Sam. 2. 16.

As if *Dauid* would haue sayd; If thou do suffer the death, which already thou hast bestowed vpon an other: doe not complaine of mee, who (as a Iudge) commaunds death to be giuen thee. But exclaime vpon thy selfe, that with thy sworde hast slaine the king of Israell, whose very garment thou oughtest not to haue touched. And since with thy tongue thou makest vaunte of thy homicide, therefore thou hast condemned thy selfe to death. *Infirmata est contra eum lingua eius*: with thy sword, thou slewest *Saul*, and with thy liberall tongue, thy selfe.

The Authors interpretatio of king Dauids speeches to the Amalekite, for belying himselfe.

Claudio. Let vs therefore set a watch before our mouth, and let vs haue a great care of our ouer-slippery tongue, for feare of incurring the like misadventure: for, to a generous spirit, sometimes a bad word is much more iniurious, then a wound receiued by a Launce.

Sentence.

Finis Cap. 6.

F I

The



The Argument.

Declaring, that to keepe our selues from idle wandering in our talking, it behooueth, that our speeche should haue five conditions or qualities, which the tongue it selfe hath, namely: sweete, Rose coloured, sharpe, flexible, and close couched, which are approoued by many authorities of Scripture, as also wisly sayings of the Philosophers, and naturall examples.

Chap. 7.



Prover. 19. 16.

ODOVICO. If *Senacherib*, the young *Amalekite*, and all such as haue endured like punishment, wold haue set a fire garde vppon theyr tongue: without doubt they had deliuered their soules from many anguishes, whereinto (else) they had neuer salne. *Qui custodit os suum, & linguam suam, custodit ab inuicinis animam suam.* He that keepeth his tongue at this mouth, keepeth his soule from

anguishes, sayth the wise man.

Plutarch his example of the Lydians, against infamy.

Plutarch telles vs, That the Lydians, as well sentenced them with death, that (by their tongues) robd men of their good fame, as him that tooke away the life of any Citizen: holding the guilt of infamie to be as great, as the abhorred act of murder: for, to lay hand to the weapon vniustly, is euen as much, as to breed an vniust quarrel with the tōgue. Therefore that our discoursing may bee free from all such blamefull note, it ought to haue five properties, which the tongue it selfe hath.

The five properties which the tongue it selfe hath, and their allusiō to our speeche.

The tongue is soft and delicate; sweete and Rose coloured; sharpe in forme of a Launce; flexible and voluble, close kept, walking but in a little roome. In like manner, our talk ought to be soft, by benignity, Rose coloured, as sweetned by honesty, sharpened by seuerity, pleasing

ling by sagacity, close kept by diligent custody. He that hath his talke softened by compassion, sweetned by loue, sharpened by correction, made tractable by discretion, and close shut vp by heedfull caution, can very hardly faile in his speaking.

First of all then we wil thus begin: Our speeche ought to be full of pleasing, because there is nothing that more moueth a man to loue, then doth gentle speeche, sweete, compassionate, milde and benigne, as well in answering, as in reproouing the faultes in others. Manie striue to ouercome men by the strength of armes: but they are not such, as by a gentle sweete perswasion, haue brought men to doe euen what themselues would. Whereuppon arose the wittie Proverbe: Men are bounde by wordes, and beastes by cordes. And Salomon in his Prouerbes sayeth: *Lingua mollis diuitem confringit*: for a sweete speeche suppresseth furie, and extinguisheth the sparkes of anger in a harde and implacable mind. Our speeche ought to be soft and pleasing. A sententious Prouerbe. Prom. 15. 1.

Claudio. Why this is euery day plainly enough discerned, because many are chastised by sweete speeches, that by rude and sharp language would become much worse. As the diamond resisteth vpon the hardest Steele, yet neuerthelesse is broken with the soft blood of a Goate: Euen so, *Responsio mollis frangit iram, sermo durus excit furor*: A soft answer putteth away wrath, but grienous words stir vp anger. Similie and the Allusion thereof. Prouerb. 15. 1.

He that will get himselfe many friends, and appease the displeasure of his enemies, must folow Salomons counsel. *Verbū dulce multiplicat amicos, & mitigat inimicos*. A sweet talke multiplieth friends, & pacifieth them that be at variance. This was apparantly to be noted in Absolon, who by sweet speeches (though very fraudulent) in little time compassed the loue of the people, yea, & that in such sort, as he boldly attempted to depriue his Father of the kingdome. Example of Absolons pleasing words. Eccle. 6. 3.

Lodouico. With this dulcitude of speeche, there hath bin nothing (almost) left vnattempted: as may be seen in those two great Orators *Cicero* and *Demosthenes*, the one the light of the Latine, the other of the Greeke tongue. What should I talke of their attemptings? There was nothing which they vndertook, but they obtained it by the sweetnesse of their speech. For *Lactantius Firmianus* declareth, that *Apollonius* the Philosopher hearing *Cicero* in his Oration, was so transported with admiration beyond himselfe: that after some smal recovery, he said to *Cicero* in the publique presence; *Cicero I commend thee, & am amazed at thee*. Example of the two great Oratours Cicero and Demosthenes. The words of Apollonius to Cicero.

Example of
Xenocrates
& Palæmon.
Example of
Cato Censorius.

Xenocrates the Philosopher, by this sweetnesse of speech, quite changed the vile base behauiour, of a bad luxurious man called *Palæmon*. *Cato Censorius*, being accused fortie foure times, before a Senate so much to be feared as that of *Roome*: knew so well in his Orations how to defend himselfe, as euermore he went away iudged Innocent. *Aegias* the Scholler of *Plato*, read so sweetely vpon the immortallitie of the soule: that many (for meere ioye, and to attaine that high felicitye,) accounting it no crueltye to themselues, layde violent handes on theyre owne liues, vntill *Ptolomeus* prohibited him, to discourse any more vpon that matter.

Example of
Amphion the
Son of Ioue.

Heere vpon the auncient Poets feigned, that *Amphion* the Son of *Ioue*, by musick onely, without any other mysterie, builded the walles of the city of *Thebes*, the stones most commodiously laying themselues one vpon another, as if by a skilfull masters hand they had bene ordered. Also *Arion Mitenius* of *Lesbos*, with his harpe drew the Fishes (netlesse) out of the Sea, so that himselfe, rode vpon the back of a Dolphin, which brought & set him safely on the shore.

Example of
Arion of Lesbos.

Example of
Alpheus, and
of Orpheus.

Alpheus by his sweete singing, tamed the wildest and most cruell beastes. *Orpheus* by the sound of his harpe, made the woods to mooue, the floodes to daunce, and the stoanes to leape about him.

Allusion to
the sweetnesse
of their speech

We may allude all this to the sweetnesse of their speech, as the alluring of men, conuersion of sinners, and they beeing before most vnciuill and barbarous, to make them thus become verie meeke and tractable.

Example of
the Apostles
and Martyrs.

As wee may reade of the blessed Apostles and Martyres, who conuerted the most stearne and bloodiest Tyrantes.

An excellent
History of M.
Iordanus, a
Preacher in
Vercellis.

Wee haue a prety storie of one M. *Iordanus*, described by *Antonius* the Archbishop of *Florence*, who preaching in *Vercellis*, where (in those times) was the generall place of studying: he deliuered the word of God in such sweete and gracious manner, as, within fewe dayes after, he drew the reuerend Doctors, Fathers and diuers Noble men, to forsake all things else, and practice preaching onely. Whereupon, *Gualterus Teutonicus*, Regent of the other Artes studies, fearing to loose all his Schollers likewise, sayde in the publique Schoole to them: *Take heede you goe not to heare the preaching of M. Iordanus, for he polisheth his words with such sweetenesse, as dooth an harlote, when shee betrayeth and catcheth the soules of men,*

Gualterus
Teutonicus,
his words a-
gainst Ior-
danus.

But

But what ensued of this? He that sought to withdrawe others, was first of all taken himselfe, euen so soone as hee went but to heare him. And then he became quickly of another minde, perceining all other studies to be but vaine and fruitlesse, in comparison of the heavenly sweetes of the soule, for there is no sweetenesse aboue that of the word of God. *Quàm dulcia faucibus meis eloquia tua, super mel* Psal. 18. 11.
orimco.

Claudio. What mightier maruaile, to approue the sweetnesse of Christes speeche, (the like whereof was neuer heard) then at the very time when they came to take and bind him? hearing but his words, they stood as men amazed, and forgetting the commaundement imposed vpon them, they returned back to the giuers of that charge, saying: *Nunquam sic loquutus est homo: Neuer was man heard to speake the like.* So sweet was his speaking, as he drew infinite multitudes after him, so that the city beeing vnable to containe them, they flocked forth after him into the fields, among the mountains, and on the Sea shoare, with great struiuing among them for taking places, according as S. Luke declareth: *Cùm turba irruerunt in Iesum, vt audirent verbũ Dei, &c.* And the people pressed vpon him, to heare the word of God, &c.

Lodouico. Great efficacy vndoubtedly was there in the sweet words of Christ, that it could make the ministers of the Pharises to forget their fiercenesse, they comming against Christ like so many roaring lyons, or most cruel Tigers, to lay fast hold vpon him: wherupon, they could doe any other thing else, but that which they then came for. Whereat the Pharises being amazed, and filled full of railing against him, imagined in their harts, that they were also become some of his followers.

Dauid had reason to speake thus of the voice of Christe: *vox Domini in virtute, vox Domini in magnificentia. Vox Domini confringentis cedros.* The voice of the Lorde is mighty: the voice of the Lord is glorious. The voice of the Lord breaketh the cedars. And not the cedars only, but the stonie and adamantine harts, he breaketh and crusheth in pieces. But more amazement I account it, to see that religious holy Preachers, participating with the vertue of Christe should haue such wonderfull sweetenesse in their words as to drawe the whole world (in a maner) after them. Some whereof haue conuerted more then an hundred thousand heretiques: others that haue reduced to christian beleefe, more then fife and twenty thousand Iewes, and aboue eight thousand Saracens.

The words of
S. Augustine of
himselfe.

For this, were they accounted, *Euen as simple vessells, prepared to containe the seed of the diuine word, as S. Augustine saith, speaking of himselfe. Ego, quid sum, nisi cophinus seminatio: id est Christi? Ipse dignatus est in me ponere semen, quod spargo vobis. Nolite ad vilitatem cophini respicere, sed nobilitatem seminatiois.*

Indg. 14. 18.

The word of
God is sweeter
then hony.

So sweet, delicious and delicate is the word of God, as it surpasseth the sweetnesse of honie, then which there is nothing sweeter in the world. *Quid dulcius melle? what is sweeter than hony?* quoth they that expounded the riddle of *Sampson*. The word of God, saith *Dauid*, exceedeth hony in sweetnesse: *Quam dulcia faucibus meis eloquia tua, super mel o i meo?* as much to say: *Ob lord, how sweet are thy words vnto me, that they surpasse the sweetnesse of hony, when I haue them in my mouth?*

Example of
the sweetnesse
of the word of
God, in Sauls
seeking the
death of *Dauid*.

Clandio. A very rare example of the sweetnesse of the diuine word, I remember I haue read in the first book of *Samuel*, and the 19. chapter, when wicked *Saul* pursued the death of iust *Dauid*, fearing that which was to follow afterward, namely, that he should succeed him in the kingdom: he hearing, that *Dauid* was with *Samuel* in *Ramab*, among other Prophets, hee perswaded himselfe, that *Dauid* was gone to vsurpe his kingdome, and to haue himselfe annointed king of *Israel* by *Samuel*, to whome this office appertained. Albeit, he was with the Prophet praying God, yet hee sent a greate number of souldiours, to the end they should surpriue and bring him to his presence. But they beeing come where *Dauid* was with the holy Prophets, and hearing them so praise the Lorde: beeing touched likewise by the spirite of the Lorde, they forgotte the Kings commaundement, and began also to praise God, and to prophetic.

Sauls souldi-
ors praised god
among the
Prophets, ac-
cording as
they were se-
uerally sent.

Saul expecting their returne, and perceiuing they came not, grewe vehement suspicious, that they were growne abbetterers of *Dauid*: wherefore all-enraged, he sent other ministers, and more in number then the first were, but to them it happened as it did with the other. *Saul* hauing intelligence hereof, began to burne in a more violent furie, and sent the thirde band of ministers, but in a larger companye, to execute what was before intended. They beeing come to *Ramab*, such was the power of the worde of God, that they no sooner entred among the rest, but they did as the first and second, and prophetic likewise among them.

When the king heard this, much more enflamed with anger and despe-

desperate hate, he mounted on horseback, and rode along himselfe with a great multitude: but so soone as he came neer the place of *Ramah*, his very selfe (O mighty miracle of God) euen honied with hearing the word of God, forgetting his former fiercenesse, he also began to praise the Lord with the Prophets. So that he despoiling himselfe of his royall garments, prophesied among the rest in the presence of *Samuel*, and euen naked as he was, he sung the diuine praises all that day and night, whercuppon arose the Prouerbe in Israel: *Nun est Saul inter prophetas? Is Saul also among the Prophets?*

Saul, incensed with rage, goeth himselfe to *Ramah*, and there was constrained to praise God also among the. The prouerbe in Israel.

2. Sam. 19. 24.

Such was the power, preheminance and sweetnesse of the word of God, as it changed the very hearts of the hearers. *Et expoliavit se Saul vestimentis suis, & prophetauit cum ceteris coram Samuel, & cecinit nudus tota die illa, & nocte. And Saul stript off his garments, and he prophesied also before Samuel, and fell down naked all that day and all that night.*

2. Sam. 19. 24.

Lodowico. Oh miraculous sweetnesse of the word of God, but let vs proceed in our order begun: our speech then must be sweet and soft, as the tongue it selfe is. Secondly, our talke ought to haue the Rose-blush colour of honesty and charity, because, as the tongue is naturally red & Rosie-coloured: euen so ought our language to haue the die of honesty and modesty, as also the crimson & flame tincture of charity: for in our words, no one is to bee profered, fauouring of dishonesty, or iniurious to the edificatio of our neighbor. These dayes of ours, do witnesse the world to be grown so dissolute, & our talk so vnseemely: as very hardly do any words issue from vs, but they relish of dishonest iestings, yea, of shamelesse, scurril and very impudent dissolutenesse.

2. Our speech ought to haue the Rose colour of honesty & charity.

A check to the vnseemly language vsed now adayes.

Claudio. The worlde can giue no other then it hath, and because it is full of all vncleannesse, vncleane likewise needs must our talke be. The excellent Physitian knowes by the tongue, the infirmity of the bodie, and when the disease is deadly: in like manner, by speeche is discerned the integritie or corruption of the hart, and the healthfulnesse of the soule. This was not onely the opinion of *Socrates*, but also of *Salomon* himselfe, as is to be seene in many places of his Prouerbes: *Lingua sapientium sanitas est: The tongue of wise men is health.* As if he would haue sayd: wil you know if the soule be sincere, & whole from sin? Awaite then the words proceeding from it: because the sicknesse of the soule appears, by the course of speeche, deliuered by the tongue.

Sentence.

An excellent comparison, and his Allusion.

PROVER. 12. 18.

An implicatio of Salomons words.

Our words answerable to our worldly cogitations. *Apoc. 16. 13.* Of S. Iohns vision in the Isle of Pathmos.

The world, because it is full of pride, luxurie and auarice, therefore also the vtterance of our words sauour of the worldly cogitations feeding the hart, which are eyther voyde of honesty, or empty of charity. S. Iohn the Apostle saw in the Isle of *Pathmos*, a wonderful vision full of terror, & very dreadfull to the sight, his words are these. *Et vidi de ore Draconis, & de ore bestia, & de ore pseudoprophetae exire spiritus tres immundos in modum Ranarum. And I sawe three vncleane spirits, like Frogges, come out of the mouth of the Dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.*

Application of the vision, by the Author.

The dragon is the deuill the inuenter of pride; the beast is the flesh, which beast-like liueth in al filthie luxuriousnesse; the false Prophet is the deceiuing world, of whome ensueth all auarice whatsoever. All these three spirits issued forth in the likenesse of Frogges, because these three in sinning haue some similitude with the Frogge.

Three qualities in the frog answerable to the former application: of Pride, vncleannesse and auarice.

The Frogge leapeth aloft, behold there is pride: delights to liue in the filthie myre, there is the vncleannesse of beastlye luxurie: it likewise croakes, and with a screeking confused noyse or noate, disturbeth quietnesse, there is auarice, which filleth a man with all distraction, and daylye molesteth the quiet of the mind.

2. Iohn 2. 16.

The world then being ouer burdned with these three foule vices, how can there be any honest or charitable speeches, beautified with the rose colours of honesty & charity? *Omne quod est in mundo, aut concupiscentia carnis est; aut concupiscentia oculorum, aut superbia vna. All that is in the world, is the lust of the flesh, the lust of the eyes, and the pride of life.*

3. Our speeche ought to be like a weapon, sharpe: as it is in resemblance.

Allusion of the fierie tongues on the Apostles.

Heb. 4. 12.

Lodouico. The third qualitic or condition becoming vs in our speeche, is, that after the manner of a weapon, it should be sharp, for so the tongue it selfe appeareth to be: and this ought (according to time and place) to resemble such a weapon, by pointing at, punishing and correcting the faultye. Therefore it is written, that the holy ghost descended vpon the disciples, in the forme of cloven fierie tongues, not onely as alluding, that our talke ought to bee full of charitie: but also, to note the aptnesse, and readinesse of the worde of God in vs, which after the manner of a cutting sworde, diuideth the soule from sensuall and carnall cogitations, and seperates it whollye from the worlde. *Vivum est enim Dei sermo, & penetrabilior omni gladio ancipiti, & pertingens usque ad diuisionem animae ac spiritus, compagum quoque ac medulla-*

rum, & discretor cogitationum & intensionum Cordis. The word of God is liuely, and mighty in operation, and sharper then any two edged sword, and entreth through, euen to the diuiding asunder of the soule and the spirite, and of the ioyntes and the marrowe, and is a discerner of the thoughtes and the intentes of the hart.

This weapon brought Christ into the world: *Non ueni pacem mittere, sed gladium.* With this weapon is the father diuided frō the Son, one brother from another, and the wife from the husband. With this weapon shall the Iewes bee diuided from their Iudaisme, the Gentiles from their idolatrie, and be made good Christians. VVith this weapon shall the shamelesse bee diuided from his vncleanesse, the couetous from his monie bags, the wrathfull from his furiousnesse, the high looker from ambition, the glutton from his surfeiting, &c.

Claudio. There comes now to my remembraunce, an excellent matter, which I haue read in the first booke of the kings of Israell, and very apt to this purpose of ours. The Prophet *Elias* fly- ing away (verye poorely) through the vast desertes, beeing feare- full of the wicked *Queene Iezabell*: the Angell of the Lorde appeared vnto him, and thus spake. *Quid hic agis Elias? What doest thou here Elias?* And he answered. *Zelo zelatus sum pro Domino Deo exercituum, quia dereliquerunt pactum Domini filii Israell.* *Altaria tua destruxerunt, & Prophetas tuos occiderunt gladio, & derelictus sum ego solus, & querunt animam meam ut auferant eam.* I haue bin very ielous for the Lord God of boasts, for the children of Israel haue forsaken thy covenant, broken downe thine Altars, and slaine thy Prophets with the sword, and I only am left, and they seek my life, to take it away. *Et ait Dominus ad eum. Vade, & reuertere in viam tuam per desertum in Damascus: cumque perueneris illuc, unges Hazael Regem super Syriam. Et Iehu filium Namsi unges Regem super Israel: Helyseum autem filium Saphat, qui est de Abel-meula, unges Prophetam pro te. Et erit qui- cunque fugerit gladium Hazael, interficiet eum Iehu: & quicunque fugerit gladium Iehu, interficiet eum Helyseus.* And the lord sayd vnto him. Go, yeturne by the wildernesse vnto Damascus, and when thou comnest there, anoynt Hazael king ouer Syria. And Iehu the son of Namsi, shalt thou anoint king ouer Israell: and Helyseus the son of Saphat of Abel-Meholah, shalt thou anoint to be Prophet in thy rooms. And him that escapeth from the sword of Hazael, shalt Iehu slay,

What weapon our Sauour brought into the world, and what power it hath.

Example of the Prophet Elias, when he fled from Queene Iezabell.

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1. King. 19. 35. 16. 17.

The answer of the Lord vnto Elias.

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The answer of the Lord vnto Elias.

say, and him that escapeth from the sword of Iehu, shall *Helyseus* see.

What we haue especially to note in this worthie example.

In this we haue to note, that *Helyseus* was a man humble, meeke and godly, vnarmed and vnskild in the art military: neuertheless, it was the will of God, that they, who had not the power (by armes) to kill these two potent kings of *Syria* and *Israell*, men of great valour, approoued warriors, and very bloodie; yet (with this weapon only) a peaceful Prophet should do it, a man, whose office was to preach, not to bee scene in combates, to preache vnto the people, not to war in armes.

Allusion of the whole History by this powerful weapon of Gods word.

Doubtlesse, hereby it may be alluded, that more strength had the vnarmed Prophet *Helyseus*, with this weapon of the word of God, then those most mightie kings, with their huge squadrons of armed Souldiours: and much better successe shoulde attend on the courage of *Helyseus*, in pacifying by benignitie, then on the armed kings, in the very horest of their crueltie. And more good did *Helyseus*, by his speaking only, then *Hazael* and *Iehu* by their fighting: such is the efficacy of the word of God, as it penetrates the soule beyond the body.

Example of the conuersion of Nations, by poore vnarmed men, exceeding the might of all the Monarchs

VVhich is evidently to be scene in the conuersion of nations, in which office, more hath beene wrought by vnarmed men, of poore and meane condition, with the weapon of the diuine word, subducing the whole worlde to the kingdome of Christ: then coulde the mightie Monarches of the *Assyrians*, the *Persians*, the *Grecians* and the *Romans*, with all their infinite powerfull Armies. And this (I thinke) was that weapon, that issued forth of the mouth of God, cutting both wayes, after the manner of a sword, as Saint *Iohn* telles vs, because God (by his worde) remitteth the offence, and pardoneth the punishment: *Exibat gladius utraque parte acutus ex ore eius: Out of his mouth went a sharpe two edged sword.*

Apoc. 2. 16.

say. 2. 4.

A question concerning the time of the Messias coming.

Answer, by the Allusion of the holy ghost,

But if our words ought to haue the condition of a weapon, & such likewise is the shape of the tongue it selfe: for what cause then sayth the Prophet, speaking of the coming of the Messias, that in his time, *Conflabunt gladios suos in vomeres, & lanceas suas in falces: They shall break their swords into mattocks or ploughshares, & their speares into fishes:* what hath a mattock to doe with a sword? the sword is apt to cut withall, and the mattock to delue withall.

Lodouico. Two things (in my mind) would the holy ghost allude hereby, saying, that in those times, of swordes shall be made mattocks.

First,

First, in regard of the great peace, all warlike battailes then ceassing, according as the Angels likewise foretold of the birth of Christ: *Et in terra pax hominibus bonae voluntatis: Peace in earth, and towards men of good will.* Secondly, of the great fruit ensuing by the word of God, designing by the mattock or plough share, the manner that ought to be observed in digging vp, or tilling the hearts of men by the worde of God, signified in the weapon.

Luke 2.14.

If the husbandman would furrowe vp his grounds, hee can neuer do it with a sword, nor breake abroad the hard knit clods, if that way he goe to worke, the earth likewise will bee vnapt in rendering the expected fruit: but if he take his mattock, plough share and such like other meete instruments, he will make it tractable for producing the sowne seede. The sword or weapon signifieth the polished speech, adorned with rhetoricall colours, & a thousand quaint subtilties of arguments. The mattock figureth the easie speeche, domesticall, familiar, sincere, cordiall, without ornament or vaine tearmes, which better fitteth for the heartes compunction, and is more apte to produce the fruite of conuersion, beeing cluttered before, among the hard clods of sinne; then the adorned kinde of speaking, curious and artificiall, designed by the sword or weapon.

Comparison betweene the husband mā's plough share, and a sword, for their seuerall vses.

Allusion of both in their true natures.

The auncient Philosophers and Oratours, because they would teache their lyes and follies: they intricated them, and beguiled men with picked, polisht and nice kindes of phrases. The truth of the Gospell, it hath no neede of any such ornament, nor ought a Christian to fit himselfe with such curiosities, in reproouing of sinne, and correcting the sinner; but rather, hee shoulde make his playne mattock more plyant and readie, in deluing vp the stubborne harts of wretched men. Therefore Christ euermore spake with a materiall tongue, deliuering many parables, similitudes and examples.

The Philosophers & Oratours curiosity. The plain and sincere truth of the Gospell.

An vnhandsome woman, destitute of beautie and naturall comlineesse, seekes by deceiptfull and lying colours, to make her selfe appeare beautifull: but she that (from her naturall mother) is adorned with good feature & excellent fayrenesse, great wrong shall she offer to nature, in striuing artificially to make her selfe more fayre: for the greater paynes shee takes, to seeme beautifull by lying tinctures, the more deformed (in time) shee assuredly makes her selfe. The Euangelicall doctrine (of it selfe) is so fayre, and surpassing in riches of naturall beautie, that shee hath no neede of artificiall

Comparison betweene a forced beauty, & a true naturall complexion.

An excellent Allusion of the comparison.

or

No vain glosse
is to be let on
the word di-
uine, with the
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or vayne rhetoricall ornament: rather great wrong is done to her na-
tiue beautie, adorning it with vayne colours & coyned phrases, such
as prophane Oratours were wont to illustrate & set forth their grosse
lyes withall.

A matter much to be blamed, and yeelding no fruit at all: because
while the auditors listen, not to the substance of what is sayd, but to
the cunning glosse and idle ornament only: they loose the intire do-
ctrine & truth of the speech, and hang their attention only on vanity,
which makes them, not to put in diligent execution, what is then said
vnto them, but only to lend a little admiration to friuolous eloquēce,
the cause of much harme in our christian common wealth.

A demand by
way of com-
parison, of a
besieged city,
and the mee-
test meanes of
resistance.

I pray ye (my Lord) in curtesie tell me, were it not to be reckoned
as an expresse follie, if an armie of enemies shoulde come against this
city, and engirt it with seuerie besieging round about, and then the ci-
tizēs did not presently run to take weapōs in their hands for defence
of it, darting their shafts and quarries against the enemy, or what mu-
nition else they could possibly deuise to help it. But, if (in stead of re-
pulsing them by the harquebuz and Cannon) they shoulde throw on
their enemies heads, sweet hearbs & flowers, might they not iustly be
tearmed, desolators of the cōmon good, & the very cheefest enemies
vnto their own natiue country?

Allusion to
the neglect of
many in these
dayes, for the
reproofe of
sin.

Such (the more pittie) are many christians in these times of ours be-
come, who ought with words most feruent and effectuell (euen like
vnto the sharpest pearcing arrows) boldly reprocue the vile sinnes of
men: but they (in stead therof) cast flowrs off faire and fruitlesse words
on their heads, which not onely loose the vigor of all compunction,
but delights, and begets a pleasing itching in the eare, whereof God
greatly complained by the Prophet *Ieremie*: *Date florem Moab, quia
florens egredietur, & ciuitates eius deserta erunt, & inhabitabiles.*
*Giue flowers vnto Moab, that it may flye and get away: for the cities
therof shall be desolate, without any to dwel therein.* As if he would haue
said, *Ironice*: Is it euen so? Do you thus giue flowers to *Moab*? You
giue him a goodly remedy for his hurt: if he flourish so delicately, as
making that his beautie; miserable *Moab*, this will be the cause of
thy ruine, and the destruction of the fairest cityes in thy king-
dome.

Ierem 48.9.

The Authors
applying of
the Prophets
words.

Ierem 48.10.

Then presently followeth: *Maledictus qui facit opus Domini frau-
dulenter, & maledictus qui prohibet gladium suum à sanguine: Cursed
be he that doth the worke of the Lord negligently, and cursed be hee
that keepeth back his sword from blood.* Euen as if he woulde haue
sayd,

sayd, Cursed be he that doth the Lords worke with fraude, and (with deceiuing speeches) is the cause of the losse of soules, not drawing the sword of the tongue in due time, reprehending sinners, fetching blood at euery blowe, with sharpe words, yet full of charitie and feruent zeale. So when the sword of the word is not adorned with vnfruitfull speeche, therof we ought to make a mattock, apt and meet to dig vp the stubborn earth of mens harts, to the end, it may become capable of increase, by a good conuersion.

A good note for wayne and idle headed preachers.

A certaine Greeke Oratour went to *Lycurgus* Prince of the Lacedemonians, saying: *That he would read Rhetorique to the people of the common wealth, because they spake very rude and grossely:* to whom *Lycurgus* answered. *We better affect our plaine countrie wisdom, then vaine flourishing eloquence: therefore you may go into Liciaonia, for men are there lovers of artificial eloquence, which here we make no account at all of.*

Example of a Greek Oratour, and how *Lycurgus* answered him.

Claudio. An answer worthily be seeming such a Prince, because the common wealth looseth nothing by lack of speeche, but by defect of speaking well. An artificiall deuise, is not far off from decepte, and our words ought rather to tast of want of curious ornament, then to be any thing defectiue from the truth: therefore I cannot but highlye allow your description of the sword and mattock.

The common wealth looseth most by lack of well speaking.

Lodonico. In the fourth place, we say, that our talke ought to shew the flexibility of the tongue, which is to bee done by wisdom and discretion; as the tongue is apt and pliant in yeelding e, uery way, so ought our talke to be very discrete, varying our discourings, according to the condition of such men as wee confesse withall, and agreeing with the subiect whereof we speake. Sometimes comforting the afflicted, with the sweetnesse of our wordes; sometimes instructing the ignorant, with charitie; sometimes reproouing, with seueritie, answerable to the offence: sometimes commending (with truth) the good; and sometimes blaming (as iustly) the bad, with significant speeches: yea, to suffer our selues with them all, to be transformed (as it were) into all; to put on the garmente of all, onely to helpe and preserue them all, according as Saint Paule did: *Omnia omnibus factus sum, ut omnes facerem saluos: I am made all things to all men, that I might by all meanes save some.*

4. Our speech ought to shew the flexibility of the tongue.

The offices of this flexibility

2. cor. 9.22.

The dog hath a tongue very flexible, slender and fine, and is so medicinable withall, as there is no sore or other harme happening of the tongue on of a dog.

Comparison of the tongue on of a dog.

on his bodye, but it healeth it, onely by the office of his tongue, because hee can bring it to the place, and tenderlye licke it.

Allusion to the offices of our tongue.

The very like propertie ought our tongue to haue, for our wordes shoulde bee profitable, medicinable, and helpfull to euerie weake sinner, beeing cast downe vppon the death-bed of his sinnes, and there lying languishing and despairing, to his soules greate daunger. Our tongue by wise and discrete flexible-nesse, must bee apte and readie to diuers offices, as were the tongues of the Apostles, who (for generall benefite) spake in many languages: *Audiuimus eos loquentes nostris linguis magnalia* Deriue heard them speake in our tongues, the wonderfull workes of God.

Mat. 2. 11.

Example of the Bears producing her young ones.

Allusion to Prelates, Preachers, and fathers of families, shewing what is required in the office of their tongues.

The Naturalistes doe tell vs, that the Beare bringeth forth her young, without any forme: but by licking, and passing ouer them in diuers kindes with her tongue, she giues them at length a true shape and similitude. The like ought euery one to do, that reprehendes an other mans defectes, but especially Prelates, fathers in their families, and Preachers, to whome (in regarde of their offices) the reproofe of sins (in their sonnes and seruants) especially appertaineth: which appearing to them, that they are (in a manner) meerely misshapen and brutish, without any figure of true christianitie, they ought, with the tongue, and the office of the mouth, to pearce so far into them, that euen (as it were) by licking their sore soules, and wiping away the foul-nesse of their inward infirmities, they may make a sinfull man become like vnto God, adorned with vertues, beautified with spirituall graces, variably, and (in many manners) vsing the readinesse of the tongue, according to the nature and varietie of the subiect.

A methode or manner of obseruation, in their speaking as occasion serueth.

For example, sometimes highly, of the ioyes of Paradise; sometimes lowly, of the basenes of this deceitfull world: seuerely & in a sharpe key, shewing (with rough words) the paines infernall: plainly and pathetically, laying open sinne, and the vaine folly of the sinner: sweetly & in a milder phrase, declaring the incomparable reward of the blessed: boldly & without fear, checking presumptuous persons, renegates and infidels; speaking sometime with the tongue of a man, & sometime (if it were possible) with the tongue of an Angel, according to the diuersity of persons with whom we talke, and for the saluation of all, as S. Paul did, saying: *Gratias ago Deo meo, quoniam omnibus vobis linguis magis loquar*: I thank my God, I speak languages more then you all.

1. Cor. 14. 18.

Claudio.

Claudio. I perceiue that our speeche ought to bee like a cleere christaline fountaine, or, as a transparent Glasse without any spot, that it may transforme it selfe into all things represented before it: that by taking the shape of all, it may bee beneficiall to all.

Lodouico. Let vs come now to the fift qualitie of the tongue, which is, that it must lye close couched, and be warilie kept by two guardians, to weet, the teeth, and the lips: whereby, the diuine work-man may seeme to allude, that our speeche should bee very circumspect, corrected, and fast bound (as it were) together, according as the tongue is knit and combined, and first of all, to bethinke our selues very well, before wee let any worde passe from vs. *Antequam loquaris, disc:* because many euils doe proceed from the tongue, when lauishly it runnes at randome, without premeditation what is to be sayde. To this effect sayde the Apostle: *Qui enim uult uitam diligere, & dies uidere bonos, coerceat linguam suam a malo, & labia eius ne loquantur dolum:* If any man long after life, and to see good dayes: let him reſtaine his tongue from euill, and his lips that they speake no guile.

Pliny reporteth in his naturall Historie, and **Solynus** also affirmeth the same, that the Crocodile is a beast big enough, neuerthelesse it hath but a little tongue: and by reason he cannot put it forth of his mouth, therefore he can forme no voyce at all with it. **Euen** so, they that are greatest in vertues, most prudent in their actions, and shine fayrest in goodnesse: they ought to be sparing of their speech, & very short of tongue, as knowing very perfectly: that *In multiloquio non deerit peccatum.* And **Saint Iames** sayth: *Lingua quidem modicum est membrum, & magna exaltat:* The tongue is a little member, & boasteth of great things, therefore it should be guided by experience: hereupon it hapned, that many of the Philosophers bound themselves to perpetuall silence.

Claudio. At any hand then the tongue must haue a strict bridle, that it may bee kept within (as I thinke) like fire, least it should blaze abroad the flaming words of anger, furie, and disdain: *De ore eorum procedebat ignis, & fumus, & sulphur:* Out of their mouthes went forth fire, and smoake, and brimstone. The tongue is imprisoned within the teeth, like a theefe that hath fetters on his feete, and manacles on his handes: least getting a broade, hee should robbe other men of their honest fame. *Acuerunt linguas suas sicut serpentes, venenum aspidum sub labiis eorum:* They haue sharp

Similies or comparisōs of what the tōgue ought to be.

Our speeche ought to be close couched, like vnto the tongue, with his two guardians.

Prouer. 10. 14.

2. Pet. 3. 10.

Plinie and Solynus, of the nature of the Crocodile.

Allusion of the Example.

Prou. 10. 27.

Iames 3. 5.

The tongue in, like fire.

Apoc. 9. 18.

The tongue imprisoned like a theefe.

Psal. 140. 3.

The tongue
chayned vp
like a dog.
Psal. 22. 10.

sharpned theyr tongues like serpents: Adders poyson is vnder their lips, sayth *Dauid*. It is chayned vp fast like a dog, least if it should get loose, it might snatch and bite at other mens honor, with foule detraction: *Erue à framea Deus animam meam, & de manu canis unicum meum. Deliuier my soule from the sword, my desolate soule frō the power of the dog.*

Most neede of
all for the
tongue to be
close couched.

To good purpose is it, that our tongue should be sweete, Rose coloured, sharpe and flexible: but how much more neede hath it to bee close couched, and imprisoned, like a chaste and comely mayden, least thereby should issue forth the virginall puritie of our soules, & so become deflowred, by the craftie and watchfull adulteries of the deuill.

Many haue
these seuerall
qualities, but
in a contrarye
kind.

There bee many that haue all these properties of the tongue, but in quite contrary manner to our description. They are sweete of tongue, but how? in flatterie: they are Rose coloured, but in rage, anger and rayling: they are sharpe, but in detracting: they are agill and flexible, but in various, deceitfull and vnconstant speaking: they are close couched and shut vp too, but in enuying, as loath to imparte to others any goodnesse (if they haue any at all) that themselues are possessed of: So, they will be sure to brag, that they haue these fine conditions, although it bee in a cleane contrary nature.

Finis Cap. 7.



The Argument.

Approouing, that indiscretion in talke, makes the wise man himselfe to be reputed as a foole, and many haue incurred very great dangers, by talking carelesly and vmadvisedly. Among all tongues, the tongue of the flatterer is most perillous, and, by breathing forth many euils, it interdicteth the truth, especially among Noble personages, in whose houses flatterers do most of all abound, onely to enioy the goods which they possesse. This is confirmed by many liuely examples, sundry probabilities out of holy Scripture, and oher similitudes: All which do plainly prooue, how displeasing to God, and hurtfull to men, is this wicked vice of flattery, that (like another Iudas) kils a man with kissing.

Chap. 8.



LODOVICO. The improvidence of many men in their talking, procureth diuers important disorders in any common wealth: onely through the tongues want (in speech) of those conditions, which (for iust and equall direction) are most necessarie in discouraging. And in regard *Plato* telles *Plato*, of the vs, *That the heart of man endureth* hart of man, greater labour in refraining the tongue, for refraining the tongue, then in amendment of life: me thinkes

men should therefore imploy all their forces, in curbing the tongue, to preuent infinite euils, and inconueniences of weightie import, yea, verily such, as when a man speakes confusedly, and without aduise, how wise soeuer he be, yet he is reckoned but as a foole or a mad man. And then this iudgement passeth on him, that many are wise by booke, which are but fooles in talke, and in speculation they know much, but in practise are most ignorant: the reason hereof is alleaged by *Cicero*, in one of his Epistles, where hee sayeth, *That a man is knowne to be good or bad by the workes that he dooth: but whether he bee foolish or wise, that is discerned by the wordes hee speake.*

The censure that is giue on indiscreet me.

Cicero his opinion of me's workes and words.

If a man be held for a fool in his country, by the words he speakes:

G I

what

Familiar & sociable conference, best bewrayeth him that is wise indeed.

Many teach others, that want wisdom themselves.

Why a doctor in the Chaire, and a foole in conference.

When men speak with the tongues of their Masters, they are wise, & fools, when they speake with their own

Example of a king, and his three Sons, to approoue their wisdom.

what auayles instruction of doctrine, to make him most learned? I haue known diuers, that in the doctors Chaire, or pulpit, for disputation, no man could go beyond them in learning: but yet in familiar conference, or sociable conuersing, none likewise could outstep them in foolishnes. Whereupon, look what honor they won in the chaire or pulpit, they lost it apparantly out of the school, which makes me of this mind, that a cōtinual silence were better out of the School, for mainenance of the reputation gotten by learning, then (by speaking weakly) to staine the glory of good letters, with the idle froth of his owne sillinesse.

Claudio. Such kind of men are apt to teach others good doctrine, yet haue as much need themselves to be taught wisdom: therefore, for the better apprehension of this vertue, the Schoole of *Pythagoras* were most meetest for them. But whence comes it (I beseeche you) that in the doctors Chaire, men are so wise, and yet in familiar conference, are little lesse then fooles, begetting themselves hatred by their owne tongues? For doubtlesse, if so many enuy them for their learning, as many surely are ashamed of their conuersation, & all this happeneth by the tongue only.

Lodowico. If you would know the reason hereof, it is thus, when they reade to their Schollers, they talke with other mens tongues, euē with those of the doctours, which they haue studied: but in their own familiar discoursing, they pronounce no more then the hart suggests: & the tongue being the true tel-tale of the hart, if the heart do keepe within the bosome, either lasciuiousnesse, pride, folly, immodesty or ambition, euē such are the speeches that flye from the tōgue. These are excellent instructors of others in the speculatiue cases, but haue mighty need of the practiue themselves, beeing empty of discretion, yet full of sciences.

Claudio. I remember a singular example to this purpose, which I haue read of a certain king, who being the Father of three Sons: wold needs approoue, which of them was the wisest, & (after his decease) meetest for the gouernment of his kingdome, & began in this māner with them. My Sons, you haue diuers times deliuered by open apparance, & instant requests made vnto me, which of you three I would leaue as successor of my kingdome: which now I am resolved to let you know, & he shal be the only man among you three, that answers to my question with greatest wisdom, & thus it is. I would know of you all, (if you might be transformed) to what kind of Foule you wold best fancy to be compared, and likened?

The

The first answered, I would be like the Eagle, which is the bird of Ioue, and flyeth higher then all other foule: it stedfastly looketh vpon the Spheare of the Sun, and is the impresse for euery Prince, in regard of his especiall prerogatiue. The second sayde, I would bee like the Peacock, who hath the most delicate and fairest feathers of all Birds whatsoeuer. Quoth the third, I would be like the Crane, because he hath the longest neck, among all the foules of the ayre, and if hee had but the gift of speeche, he woulde be very wise and discrete in talking: for, whatsoeuer his heart conceited, hardly, and long time first would it be, before the mouth vttered it, because they stand so far asunder. And in this space, he may very well consider and deliberate, if what he hath to say, bee worthy vtterance or no.

The first Son would be like the Eagle.

The second Son would be like the Peacock.

The third Son chose to be like the Crane, & his reason.

A matter very especially bebecoming a king, rather then any other, who ought, in dooing or saying to bee gouerned by wisdome, to shunne the euill report, of dooing something vnbecoming the wreath royall: as one very well sayde: *Qui bene vult fari, oportet meditari.*

A note for kings.

A worthie Sentence.

Lodouico. This third Son (in my iudgement) was worthier of the Crowne, then both the other, because he had greatest respect to the office of royall dignity. *Pirrhus* king of the *Epirotes* did not thus, who beeing demaunded by his sonnes, to which of them he would leaue the succession of his kingdome, made answer: *He shall be my successour, that hath his sword keenest.* Alluding thereby, that hee would leaue his Realme to him, who was aptest (by armes) to defend it: neuer considering, that oftentimes a kingdome is better defended by discreet ruling, & winning the harts of the people, then by stearne vnciuill Armes: for the principall nerue of the king, is the loue of his subiects, which by wisdome is sooner wonne, then by seuerity of war.

Example of king Pirrhus, answering his Sons.

The strength of kings consisteth in their subiects loue.

Many kings had the Israelites, but none wiser then *Salomon*, and thence it ensued, that he enioyed his gouernement in the felicity of peace: so that not only he was neuer disturbed with wars, but likewise euery king accounted himselfe happy, that could attain to be combined with him in amity. *Dauid* was a martiall man, endued with great strength both from God and nature, so that in his younger dayes, he puld a Beare and a Lyon in pieces: Neuertheless, in the wordes that he spake, hee declared himselfe, to haue the neck of a Crane, and trusted more in wisdome, then in his owne might: *Meditatus sum nocte cum corde meo, exercitabam, & scopebam spiritum meum.*

Example of Salomon.

Example of Dauid.

Psal. 46. 12.

The Authors
interence vpo
the words of
Dauid, worthy
of all men to
be regarded.

Signifying thereby, this to be his conceite. Before I would open my mouth to speake, before I would let loose my tongue to speeche, & before I would moue my lips to forme a word: I imagined well in my heart, during the night time, on that which in the day ensuing, I was to vtter, because I would deliuer nothing with my mouth, that might not become the dignity of a king. My spirit exercised & practised, by forethinking, & then afterward pronouncing the same with my tongue, it was to the glory of god, & edifying of my neighbour: therefore I swept, purged and clenfed my thoughts, from al the filth of malice, flattery, infamy and trechery.

Offsuch as
speake whatso-
euer comes
first to mouth.
Psal. 40. 9.

Claudio. Quite contrary do they, that vtter whatsoeuer comes first to mouth, lashing it liberally forth, without conceiting and foredeeming, whether it be good or euill, of whome wee may well speake that saying of *Dauid*: *Ecce labia mea non prohibebo, Domine in scisti: I will not refraine my lips, O Lord thou knowest.* This is the reason why they commit many errors, and become euen vnlike an vntamed horse without a bridle: beside, oftentimes, by defect of the lips, the whole body and soule do suffer greeuance, dearly repenting, what the tongue hath wilfully blabd abroad: which, if not in this world, yet assuredly in the other, as *Dauid*, in very significant wordes testifieth in the 140. Psalme, *Labor labiorum ipsorum operiet eos: Let the mischefe of their own lips come vpon them.* And therefore I think the Latins called the lips *Labia*; à *labendo, quia per labia homo labitur in preceptis.*

The defect of
the lips do en-
danger both
body & soule.
Psal. 140. 8.
Why the La-
tins called the
lips *Labia*.

Dauids words
further com-
mented on.

Lodouico. Some hold, that he would, or else might haue sayd; *Labor labiorum ipsorum angustiaabit, or rather vestiet eos:* but in saying that the trauaile of the lippes shall couer them, signifieth, that there shall bee no parte of the bodie or the soule, but it will be anguished, by the defect of the lippes. Moreouer, such will bee the payne of the error, committed by the lippes, that their rage and choler beeing wasted, the damned shall deuoure vp their owne tongues, according as of some of them, the Secretarie of Christ *Saint Iohn* reiles vs in his Apocalypse: *Et commanducauerunt linguas suas pra dolore, & blasphemauerunt Deum caeli pra doloribus & vulneribus suis: And they gnawed their tongues for sorowe, and blasphemed the God of heauen, for theyr paynes and their sores.* Be more carefull and respectiue (Oh negligent man) in thy talking, and consider (miserable wretche) how manye are damned in hell, not so much for what they haue doone, as for their vile and blasphemous words spoken.

A warning to
the man negli-
gent in his
talking.

Claudio.

Claudio. Sampson was a man of woondertfull strength, yet so soone as he was ouercome by an immodest fillie woman, he was bound, and deliuered into the hands of his enemies, who pluckt out his eyes, and made him (like a beast) to grinde in a mill: all which happened to him, by becing ouer carelesse of his tongue, and too too readye in the labour of his lippes. *David* exhorteth them, that forethinke not well what they woulde saye, to lay a punishment on themselues, answerable to such neglect, thereby to preuent a farre greater detriment: *Qua dicitis in cordibus uestris, & in cubilibus uestris, compungimini: Examine your own hearts, and in your chambers, and be still,* as meaning, to inflict the penaltie there, where the crime was committed. The heart first contriued it, before the tongue spake it; the hart first cried guiltie, ere the tongue did blab it: therefore the heart must haue his due chastisement imposed on it; *Sacrificate sacrificiū iustitiæ &c: Offer the sacrifices of righteousness, &c.*

Example of strong Sampson, ouercome by the words of a woman.

Dauids exhortation.

Psal. 4. 5.

Of the chastisement of the heart.

Psal. 4. 6.

This sacrifice of righteousness, saith old Father *Augustine*, is the very same, whereof king *David* speaketh in another place: *Sacrificium Deo spiritus contribulatus, cor contritum & humiliatum Deus non despicies: The sacrifices of God are a contrite spirit, a contrite and a broken heart (O God) thou wilt not despise.* In the hart was first of all conceived and committed the sinne of the tongue, therfore the Iibbet of death should first be set vp for the hart, & there, the soule dooing her true repentance, shee is to endure the iustice of sacrifice on her selfe, causing the hart to be intirely sory, euen from the very bottom therof, & to weep bloody tears, in true compunctio, promising, neuer to minister matter more to the tongue, without sincere & deliberate premeditation.

The sentence on the hart, for causing the tongue to sin, and the soules sacrifice for the heart.

Lodouico. The flatterer should haue some reason, to refrain his glib and oylie tongue, because silence is much better, then false and coyned lying speeches: for that is a sinne against nature, because, the tongue being the discoverer of the heart, in speaking otherwise then, then as the hart thinketh, it appears to haue some want in his naturall office. *Pliny* affirmeth, *That the tongue of a man hath two veines, one correspondent to the hart, the other agreeable to the braine, the place where reason makes his abiding.*

A lesson for the flatterer, to refrain his tongue, in sinning against nature.

Plinie, concerning the two veynes of the tongue.

It seemeth, that the diuine architect did this, to instruct thereby, that we ought not to haue one thing in the tongue, and another in the hart: much lesse should wee profer, with the tongue, all that is hidden and lockt vp in the heart, but only those things, wherof reason

An excellent Allusion.

hath

The flatterer
obserueth the
humor of him
he wold flatter

Apte compa-
risons.

Iuuenall his
verses of the
flatterer.

Plato his cen-
sure of the flat-
terer.

1. He names
him.

2. He compares
him.

3. He alludes
him.

A comparison
of the flatterer
to the Graf-
hopper, & the
Allusion.

Psal. 141. 9.

Prover. 27. 6.

Psal. 31. 18.

Flatterers com-
pared to Sāp-
sons Lyon.
Judg. 14. 8.

hath first tasted. Whereupon the wise man sayd: *Qui ambulat fraudulenter, reuelat arcana: qui autem fidelis est, celat amici commissum.*

The flatterer praiseth and blameth, not according to what he hath in his heart, but agreeable to that, which hee perceiues pleasing to him whome he would flatter: therefore he neuer fastneth on any proper sentence, but turnes and windes still euery way, not much unlike the clapper of a bell, or like a vane on a house top, as the winde bloweth.

Claudio. The Satyrick Poet, Iuuenal, paints him forth (to the life) in a Satyre of his.

Rides? maiori cachinno concutitur.

Flet, si lacrimas affexit amict,

Nec dolet: igniculum, bruma si tempore poscas,

Accipit endromidem: si dixeris, aestuo, sudat.

Nocte dieque potest alienum sumere vultum,

A facie iactare manus, laudare paratus.

Plato in his *Phedon*, and in *Menexemus*, calles the flatterer, *A wilde furie infested in man, and an vncleane deuill, that with unhappie meates, and hurtfull bruisshesse, nourisheth defiled thoughtes.*

He compares him likewise, *To a Iuggler, an Enchaunter, or a poysoner, who by deceiuing wordes, worke mens mindes to their owne willes.*

Hee giues him also the name *Of a seperator, because he is diuided in himselfe, keeping one thing in his breast, and uttering another with the tongue*

The *Grafhopper* bathed in oyle, dyeth, but afterward, being washt with vinegar, he comes to life againe: Euen so, many are slayne by the oyle tongue of a flatterer, which afterwarde, by a iust reprehension, doone with charitie, doe recouer life againe.

This made holy *Dauid* saye, *Corripiet me iustus in misericordia, & increpabit me: oleum autem peccatoris non impinguet caput meum.* Let the righteous smite me, for that is a benefite, & let him reprove me, and it shall be a pretious oyle, that shall not breake mine head. The reason heereof, his sonne *Salomon* teacheth vs, where hee sayeth: *Meliora sunt vulnera diligentis, quam fraudulenta oscula odientis.* The woundes of a louer are better then the false kisses of an enemy.

Lodouico. Let euery such tongue be dumbe in a christian common wealth, *Muta fiant labia dolosa: Let the lying lips be made dumb,* which are like to the *Lyon* slayne by the *Nazarite Sampson*, that had hony in the mouth, and within the bowells was all full of vermine.

Euep

Euen such are flatterers, all honye in their mouthes, but their inwards very verminous, and stinking with foule putrified intentions. They are like vnto Swans, who haue sweete songs in their mouthes, and are so adorned with the whitest feathers, as euerye one woulde iudge theyr flesh to bee as white and sightlye: notwithstanding, it is blacker then quenched coales. Therefore the children of Israel were forbidden to feede on them, as wee may reade in *Leuit. 11. 18.*

Flatterers compared to the whitest Swans

In like manner, the tongue of the deceiuer, which in apparence makes shewe of a white conscience, onely by fayre speeches, and sweete sound of counterfeited commendations: dooth neuertheless declare by euident prooffe, that theyr heartes are fowllie diseased, and their consciences very ougly deformed, which makes mee holde it for an especiall good rule, to keepe out of the sent or sauour of such, and by no meanes to haue any conuersation with them. The Swanne dyeth singing, and the flatterer (in his false prayings) falles downe deade in sinne, and couets the death likewise of all such as listen to his lyes, therefore; *Muta fiant labia dolosa.*

Allusio to the former comparison.

Comparisō of the Swans death with the flatterer.

Claudio. And who knowes (my Lorde) whether the holye spirite made allusion to this or no, when (as wee reade in *Deuteronomy*) the Israelites were commaunded: *Non indueris vestimento, quod Dist. 23. 11. ex lana linoque contextum sit?* Thou shalt not weare a garment of diuers sorts: as of wollen and linnen together? Little did the Lorde respect whether the Hebrewes garments were wouen either of wollen, or of linnen; but he well foresawe, that men were not truely simple, and adorned with puritie. Therefore hee prohibited a commixed garment of wollen and linnen, as forbidding (thereby) a double and mixed inwarde cloathing. As for example; all deceiptfull arguings, kinde ceremonies, complementes, suting both to vile and wicked purpose. And such are the speeches of the flatterer, and false hearted, euen according to their resemblance within, for there they appeare to bee soft and delicate like linnen: but let them bee searched throughlye, and they will bee found to bee more sharpe, then the roughest wooll; yet seeming, to be of most holy and obseruant kind of life.

Example of the Israelites prohibition, to weare garments of linnē and wollen. The authors application of the prohibitio, and Allusion to the speeches of the flatterer.

Lodouico. This similitude is more conuenable for hypocrites, then any other of fraudulent and deceiuing condition: for outwardly, they will bee thought to bee of very stricte life, onelie, that the worlde may repute them to be holy: yet inwardly, are very

Of Hypocrites supposed to be figured in this similitude.

Esay. 29. 13.

Hypocrites are
disgracefully
silent.

impure and loathsome in their harts, of whom it is written : *Populus iste ore suo, & labiis suis glorificat me, cor autem eius longè est à me: This people come neer vnto me with their mouth, & honor me with their lips; but haue remooued their heart far from me.* In regard therfore silence is so conuenient, and more pleasing to God, then this idle labour without fruite : *Muta fiant labia dolosa.* For they are sayde to be disgracefully silent, and strooke dumbe eternallie, whose prayles are vnfruitfull, and of no regarde in the presence of God.

Sap 17. 18.

The flatterer
compared to the
voyce of Ec-
cho, with the
description of
Eccho, and
what it is.

But, speaking of the flatterer, me thinkes, he hath a most apt comparison with the voyce called Eccho, whereof the wise man speaking, sayth: *Resonans de altissimis montibus Eccho: The sound or Eccho that answereth againe in the hollow mountaine.* Eccho is the resounding of the voyce, or of a noyse formed in concaue places & cauerny, & rebounding thence back again, such as perchance are the vallies, among the mountains or stony places, & it hath this property: that if you sing, it sings again, if you lament, it lamenteth, if laugh, it laugheth, if speak, it speaketh, and in breefe, it is a counterfetting Ape of the voyce of man.

Allusion to the
flatterer.The flatterers
behaviour.

Such in all respects is the flatterer, imitating the actions and gestures of him whom he seeketh to flatter: there is neuer any distinct or proper sentence in his mouth, but euermore he directs himselfe by opinion and forme. If his object speake well or ill, he affirmeth all: if he greeue, he also greeueth: if he laugh, he likewise ioyeth, and dooth euery thing till hee reache the height of his owne intent.

Where flatter-
ers are most
abiding.Poore places
are no habita-
tions for flat-
terers.

This vice faignes too plentifully in princes Courts, and great mens dwellings, for they are the places of flatterers stipendary wages, wherefore I hold it was sayd to very good purpose: *Resonans de altissimis montibus.* Because they cannot liue in lowe vallies, or in the humble dale of poore mens houses, where is no hope of any profite at all: therefore they flye to the highest, to the eminent mountaines of the greate, and to the goulden Sunne-shine of wealthie Seigniors.

Another com-
parison of
Eccho.How the same
holds with the
flatterer.

Moreouer, it is to be noated, that as the Eccho neuer answeres where a firme voyce is made, or when one smiteth, but as it were a far off, and in a contrary or ouerthwart place: Euen so the flatterer shapes his blow, & formes the appearance of faire words, in the eye only of him he flatters, but else-where it resoundeth, in a further place it reuerberates, and the intention is in a quite contrary kind. *Laudant*

quem perdere volumus, sayth the goulden tongu'd Oratour. They are like vnto wine, which makes a shewe of descending downe to the heeles, yet mounts aloft vp into the head. Therefore, the great Lords of this world of ours, that haue their houses filled with flatterers, are more beggers, and barren of truth, then of mony.

Flatterers compared to wine.

A sentence for great Lords.

A rare example, and highly fitting our purpose, *Plutarch* telles vs, of king *Antiochus*, who going disguised into the cottage of a plaine country peazant, demaunded of him, *What he heard abroad reported of the king*. The poore man answered, and tould him the truth; *That very much euill was spoken of him, so weet, that he was an uniuert man, a mightie taxer of his people, a despiser of the poore, and diuers such like other ill qualities*. The King returning to his Palace royall, called for his secret chamberlaynes and pages, commaunding them to put on his kingly vestimentes, and taking the crowne from off his owne head, deliuered this most woorthye sentence. *Auferte istam hinc, sine qua, vera de me audio, & rescisso. Take away this Crowne from before me, without which, I can heare the trueth of my selfe; but with it, a thousand lyes are toulde me.*

An excellent example of king Antiochus, & a poore country man, recorded by Plutarch.

A good noxe for kings.

Claudio, Great is the infelicity of Princes, and potent Lords, Princes and who very seldome, or neuer know the trueth of themselues, onelye through the occasion of false and lying tongues. Miserable is hee, who by giuing eare to the fraudulent prayles of flatterers, knowes not his owne peculiar defectes: which (in feare of his dignitie) the good are likewise kept back from telling him, perceiuing him altogether caried away with theyr abhominable flatteries, whence springeth manye daungerous inconueniences, according as *Saint Gregorie* affirmeth. *Delinquentem namque eum redarguere nullus presumit, & in exemplum culpa vehementer extenditur, quando pro reuerentia ordinis peccator honoratur.*

great men seldome heare the trueth of themselues,

The words of S. Gregory.

The pestilent tongue of a flatterer, is compared to the tongue of a Cat, which although it bee verye flexible, and readye, yet it is notwithstanding verye hurtfull, and much enciting to the consumption: for, verye gladlye shee will licke a fat bodye, and (by little and little) consume him to lank leanenesse. The verye same propertye hath the flatterer: for, with his false tongue, hee will neuer leaue praying the riche, smoothing, and euen licking (as it were) away the fatnesse of theyr temporall goods, till (by little and little) hee drawe awaye all, leauing him verye lanke, and leanelye diminished: wherefore woorthilye spake the

The flatterers tongue compared to the tongue of a Cat.

How it holds in the flatterer

Sol. 20. 15. the wise man of such a tongue : *Qui enim edunt panem illius, falsa lingua sunt* : They that eat his breade, speake emill of him.

Lodowico. Right well may they bee called false tongues, because they haue no other then a feigned appearance, euen like vnto a shadowe, which hauing no substance at all in it selfe, followeth the bodye opposed to the light, and by deceitfull appearance, woulde make it seeme greater then it is: so that a childe, or a Peigmei dwarse, thinkes himselfe thereby to be as greate as a Giant.

The shadow counterfeits al the actions of the body. And so, without any adiunction of substance, growes greater and greater by vanitie, counterfetting all the motions of the bodye, standes, sittes, walkes, and mooues, according as the bodye stands, sittes, walkes or mooues. The very like qualities may wee obserue in a flatterer, imitating and pursuing euerye action of his flattered obiecte, so long as the light of prosperous fortune lasteth: but that once clowding, the flatterer hides his heade also, as lacking more light, whereby hee might still followe the same bodye.

Of the praises of a flatterers tongue. The prayes of such mouthes, although they raise thee (in imagined greatnesse) to the heauens, set thy conceites on fire, with worthinesse of a diademe, and make thee presume beyond all compasse: yet all this notwithstanding, thou wast but a man at the first, thou art now become no more; as for their commendations and vain counsels they were but idle shadows, hauing no other substance, but what thy follies lent them.

Comparison of Apes, Par-rats and Parochitoes voyces. Apes are they, in imitation of mens actions, Par-rats or Parochitoes in theyr voyces, speaking no more, then by the eare is taught them. They haue no certaintie of sentence, no stability in appearance, no permanencie in opinion: but euen (like vnto water) doe take the forme that the figure giues it, eyther round, square or triangulare. Let this pestiferous tongue bee silente, vnworthye of anye vse of speeche. *Musa fiant labia dolosa.*

The flatterers tongue robs a man of the truth. *Claudio.* This accursed kinde of tongue, besides his nourishing the sinner in all vice & disorder, it robs him of the very dearest thing he hath in all the world: namely, the trueth, for which men imploye their very vttermoste endeouours, and labour the very depth of all their studies: whereupon, they that ought most to be informed of the trueth, become banquerupts of it, by these dumbe dogges, that better knowe how to fawne, then barke: *Canes muti non valentes latrare.* *They are all dumbe dogs, they cannot barke.*

Comparison of dumb dogs.
Esay. 56. 10.

Seneca writing most elegantly vpon this subiect, sayeth in his Epistle ad liber. suum. *Monstrabo cuius rei inopia, laborant magna fastigia, & quid omnia possidentibus desit; ille scilicet qui veritatem dicat.* And in the second Epistle he iustificieth the same: *Incredibile est multis, quam magnos viros dulcedo orationis abducit*

Seneca in E. pist. ad liber.

Cookes are like wise resembled to flatterers, for they dresse the viands, and order the in such māner, as they know to be most pleasing to their Lords taste.

Seneca in E. pist. 2.

Comparison of Cookes.

Bion of Boristhenes, the Athenian Philosopher, & a great Sophister, being asked, what kind of beast among al the rest, was most dangerous, prefertly replied, & very wisely, *Inter feras, tyrānus; inter mansuetas, adulator.* Among the wilde, the tyrant, among the gentle, the flatterer.

Bion his answer of the most dāgerous beast.

Lodonico. Assuredly, among the wilde beastes, what is more hurtfull and cruell, then they of tyrannous nature: who vniustlie will ouersway & command, where they haue no right, kill, robbe and vse violence, against all equitye? Yet dooth a flatterers tongue surpasse this cruell tyrannye: because, vpon such manifeste insulting, the rest haue meanes, to saue themselves by flight: but the flatterers trecherous prayses, embraceth, inueigleth and so nouseth, as men dye by such deceiuing; and, by shewe of giuing life, receiue their owne death, onely because the effectes worke contrary, to what the tongue vttereth. Like to a looking Glasse, which if one take in his hand, and looke circumspectly into it, hee shall euermore behold contrary operations to what himselfe dooth. If he looke into the East, the shadow represented in the glasse, it lookes directly into the VWest: if he turne to the West, then it beholds the East: if hee moue the right arme, it stirres the left: if he close the right eye, it shuts the left. And euen thus is the behauioure of flatterers, they commend with theyr mouthes, when they condemne in theyr heartes, and when you imagine theyr mindes to be most

The flatterers tongue exceedeth the crueltye of wilde beastes.

Comparison of the flatterer, to a looking Glasse, when a man sees himselfe in it.

of all on friendship, then are they heartes fixed onely vpon your purse.

This made the Prophet David to say: *Diminutae sunt veritates a filiis hominum. Vana loquuti sunt vnusquisque ad proximum suum; labia dolosa, in corde, & corde loquuti sunt: The faithfull are failed frō among the children of men. They speake deceitfully every man with his neighbour, flattering with theyr lippes, and speake with a double barre.* Not vnlike the Harlot, that hath dishonest wordes in her mouth, when her intent is to the purse, which beeing once emptye,

Psal. 12. 3. 2.

The flatterer aptly compared to an Harlot in her behauiour

Two excellent
Similies.

her vayne talke then ceaseth. Euen so deales the flatterer, riches once ended, all commendations are concluded: therefore as the fire is not nourished without fuel, or the Lampe without oyle, so flatterers cannot liue, but where substance and wealth is.

Comparisō of
our breath, ac-
cording as the
mouth is clo-
sed or opened:
so in flatterers
as the purse is
shut or open-
ed. =

Claudio. Our breath is hot or cold, according to the motion of the mouth: if you extend or enlarge the mouth wide, cording as the the breath that commeth forth is verie warme and hote; but make a restraints with the lippes, and then the breath will bee as cold againe. Some resemblance likewise haue flatterers with this similie, if the purse mouth be largelye opened, and good summes of money doe come forth: as wide doe they then stretche theyr mouthes, and no warthe shall want of their hote prayings, beside, well tuned songs or Panegyricks of woonderfull ostentations. But restrayne the purses strings, to a narrower compasse, and let no monye at all bee scene: then, as close will they keepe theyr lippes, and curtall vp theyr fayre speeches, altering then the former noate, to a recanting Palinode, singing nothing but checks, blames and by-nippes, in cold breath, according to the saying of *Danid: Sepulchrum patens est guttur eorum, lingua suis dolose agebant: Their throte is an open sepulcher, with their tongues they haue deceiued.*

Psal. 13. 5.

The wise mā
counsel, not to
iudge wine, by
the pleasantnes
or sweetnesse.

Lodouico. To this kinde of deceiuing, I thinke the wise man made his allusion, when hee sayde, that wee ought not iudge the wine, according to the pleasing sweetenesse thereof: because in drinking, it may relishe sweete to the taste, but in the ende, bite like a Serpent, and cast his deadlye poyson abroade, like vnto a Cockatrice, therefore wee saye: *Dulcia sunt amica natura*, and hence it comes, that a man beeing a friend to sweet things, happens to be stifled by them. *Nē intuearis vinum quando flauescit, cum splenderit in vino color eius. Ingrederis blandē, & in nouissimo mordebit ut coluber, & sicut Regulus venena diffundet.*

Prov. 23. 31. 32.

Alexander de-
lighted with
his flatterers
praises.

Acteon de-
noured by his
owne dogs.

They that are delighted so much (as *Alexander Magnus*) with the sweete praises of their flatterers, become also by them stuffed and filled full of pride, like bladders bigge swolne with wind, and no other substance at all in them. Whose ending (commonly) is like that of *Acteons*, beeing eaten vp by the dogges which him- selfe had nourished. Wherefore the Prophet *Esay*, foreseeing this euill, and that by such like beguillings of the tongue, many

many do suffer themselves to be deceived, this is spake. *Popule meus, qui se beatum dicunt, ipse se desipiunt.* O my people, they that as termen on hap. *E(say). 3. 12.*
pe, do deceive you.

Claudio. I am (my Lord) of your opinion, that the sweete receipts of such, do induce to much euill: & by their pleasing, do foster vp many vices. *Antisthenes*, Prince of the *Cynick* secte, *Judged in lesse Antisthenes*
humble to light into power of Rauen; then into the hands of flatterers. his iudgement
 And another Philosopher, quarrelling with one about words, many of flatterers.
 vnseemely speeches (threatning death) passed betweene them. Quoth Example of
 one of them: *Perhaps I may live to see thee hanged, and thou the Rauen:* ing with a
to come peck out thine eyes. whereto the other answered. *Perhaps I* Philosopher.
may live to see thee fall among flatterers, for Ravens peck out the eyes
lent of the dead onely, whereas flatterers dig them forth while we are li-
uing. Wherefore, they that giue maintenance to such counterfaite
 tongues, are euen like vnto blind men, who very well heare what is
 sayde vnto them, but cannot behold any thing done. So are the flat-
 terers heard; & their blandishments fly liberally in mens faces: but
 sight of their dealing is bereft the, they are led away by their smooth
 enticings, till sweetelye they haue deuoured all their substance
 vp.

This made *Diogenes* call *Aristippus* (*Dionysius* flatterer) a dog: and *Diogenes, A-*
 another time, a well coucht snare. *Constantine* called the flatterer, a *ristippus, Co-*
 Moth. *Horace* the Lirick Poet, giues him the name of a Foxe. *Constantine Ho-*
Siluius reporteth, that *Sigismund* the Emperour, soothing a flatterer
 vp in his follie, and vsing familiar gestures with him; at last lifted vp
 his hand, & gaue him a good box on the eare, & the other finding fault
 with this iniury done him, sayd: *Alas my Lord, why do you smite me?*
 the Emperour replyed *Why dost thou bite me? A blowe is the best reward*
for a bite. And in sooth, it may be very aptly so termed, because no
 thing bites the soule more, in feeding it with the vaine breath of idle
 vices.

The flatterers tongue dealeth, as a mother is wont to do with her
 young son, who crying, because she gaue him a blow for falling, she
 then payes him another, in a kind perswasion, that she did it to no
 other end, but because he should looke ere he leapt. So the flatterer, ha-
 uing made a yong nouice of his care-tyed fondling, and so shrunk
 him, that he is scant able to stand any longer, he giues him blowes, with
 one bitter gird or other, which the fool taking vnkindly, the flatterer
 shrinks away from him, bidding him, to be better aduiled after ward.
 And then (though too late) he can well perceiue, that he commended
 vices

The fruits of
folly, found
afterward.

vices to him, as if they had begun vertues, that he led him in infamous courses, which true friends would haue checkt him for, and now as the flatterer ceaseth, euen so his former shame and folly ceaseth.

Example of
the builders
of Babel,
Gen. 11. 4.

Lodonico. These latter words of yours, make me call to minde an excellent example, which we read in holy *Genesis*, of *Noahs* posterity, who sayde one to another: *Venite, faciamus nobis Turrim, cuius culmen pertingat ad Caelum.* But they could not finish their labour begunne, for God confused their tongues in such manner, as one vnderstoode not what another sayde. VVhereby ensued, that when the murmurer asked for Lyme aboue, they beneath wold bring him vp stones, and when as hee did call for stones, then hee should bee sure to haue water. Heereuppon they were enforced to giue ouer worke, which before continued in progression, so long as they beneath coule supplye theyr demaundes aboue.

A morall ex-
plication of
the former
Example.

The infamous Tower of sinne, pride and vayne glorie, wretched worldly men builded vp, against God, to make their names glorious on the face of the earth: and so long it lasted, and so high ascended, as, while their seruants and flatterers could minister matter to them, extolling what they did, soothing their conceite, and magnifying their vaine actions, the onely stuffe and furnishment, to build vaine glories towers withal. Whereas, if their sinnes had beene reprooued, their mightie follie and insolence checked: the worke had beene left off, and the weight of their offences better remembered.

Example of
Philopeme-
nes sentence on
a Trumpetter.

Philopamines rehearseth, that a Trumpet of the contrarye Ar-
mic, beeing taken in the battayle, the Generall gaue commaund
that hee shoulde bee slaine: to whome the Trumpet answered?
Wherefore should I be slaine, that neuer unsheathed my sword against
any man in the field? Whereto the Generall replied. *Albeit with
thy weapon thou hast not kild any man, yet with thy mouth thou hast
giuen death to many, prouoking on the violent furie of the battaile,
by the sound of thy trumpet sent from thy mouth.* Euen so doe
flatterers murder more, by false extolling and supporting their vices,
then are slayne in a field of enemies, by the hands of valiant souldi-
ers; which made the Prophet *Jeremie* saye: *Venite, percutiamus eum
lingua.*

How flatter-
ers do mur-
ther men.
Jerem. 50. 4.

Claudio. It is most true, that much (beeing gotten by the
false tongue,) makes more errors escape, then else would haue bin
com-

committed. Seneca declareth, that euery tyme *Xenocrates* sounded his Trumpet, *Alexander* the greate, hearing it, would draw forth his sword, although he was not in war, yet euen as if he had been in the battaile fighting. The dancing instructor, or teacher of dancing, no sooner heareth the Lute or the Violen, but his feet begin to moue presently: & so soone as the flatterer lets his lying tongue walke, it puffes vp proud minds immediatly, which conceite of their own vain glory.

Example of Alexanders readinesse in unsheathing his sword. Example of the dancing teacher.

VVhen *Ieroboam* made the golden Calues, and the people honoured them as so many Gods: there wanted no prayfers of his workemanshippe, cup-quassers, singers, dauncers and feasters. So when *Aaron* erected the golden Calse, in the plaine by the steepe mounte *Sinai*: manye commended this ill acte of *Aarons*, saying: *Hi sunt Dij tui Israell, qui te eduxerunt de terra Egypti*: These bee thy Gods O *Israel*, which brought thee out of the land of *Egypt*. VVherupon, they builded Altars, offered sacrifices, making solemne feastinges, they sung, sounded and daunced, at the dedication of theyr *Altars*: *Quod cum uidisset Aaron, edificauit altare coram eo, & praconis voce clamauit, dicens: Cras solemnitas Domini est. Surgentesque mane, obtulerunt holocausta, & hostias pacificas. & sedis populus manducare, & bibere, & surrexerunt ludere.* When *Aaron* sawe that, he made an Altar before it, and *Aaron* proclaymed, saying: To morow shall be the holyday of the Lord. So they rose up the next day in the morning, and offered burnt offerings, and brought peace offerings: also the people sate them downe, to eate and drinke, and rose vppe to play.

Example of Ieroboam, & his golden Calues. Example of Aaron. Exod. 32.4.5.6

Aarons view of the peoples vanity.

See what ensueth of the flattering tongue, of howe much euill it was the occasion, by infamous prayles. If *Ieroboam* and *Aaron* had had anye about them, that in charitye and zeale woulde haue reprooued them, as they had manye flatterers, commending theyr vnworthye worke: doubtlesse they had neuer moulded and framed those Calues. Therefore very well sayde the Prophet *Ose*, speaking of such flatterers: *In malitia falsificauerunt Regem. They make the king glad with their wickednesse.*

Allusion to the flattering tongue.

Ose. 7.3.

If this tongue of the flatterer, doe nurse vp so much euill in the commonwealth, but more especially in Princes Palaces, and great mens houses: much better were it for all Christendom, to sentence it selfe with perpetual silence, and be (as it were) eternallye dumb, then

The tongue of the flatterer nurseth vp much euill, in the commonwealth, and either princes houses

A second Iudas, killing by kissing.

either by gestures of the bodie, or with the tongue, to be flatterers of any. An infectious plague, a damnable disease, a sweete poyson, and a deadly hony baite, is the tongue of a flatterer : inuicigling by enticing, poysoning by smoothe perswading, and (like to a second Iudas) killing men by kissing.

Finis Cap. 8.



The Argument.

Discourſing of the leaſing and lying tongue; what an infamous ſinne a lye is, and how highly God is pleaſed with trueth : of whoſe excellencie and beauty, ariſeth a profitſable ſhort diſcourſe, concluding, that a ſtraight ſilence is more commendable, then telling of lyes, which are greatly diſpleaſing to God, becauſe he is the trueth himſelfe. Alſo approouing, that lying is ſo brutiſh and damnable, as no one can ſo much as thinke thereon, without a purpoſe, to deſace ſome part of trueth.

Chap. 9.

Lying is a greater ſin then flattery.



ODOVICO. Flatterie (for certaintye) is a moſt vile ſinne, as already hath beene at large approoued, but (in any caſe) I account that to be a greater ſinne then it, which (by contemning the trueth) flatters it ſelfe more then the flatterer can doe; for, if the flatterer were not liſtened vnto, neither could he continue, or any one be flattered by him. But man is ſuch an ene-

Man is an viter enemy to rephrenſion. Prouerbe.

mie, to rephrenſion of errors committed, as he can no ſooner heare himſelfe (by trueth) reprooued: but immediately ariſeth, an inſtefine hatred toward the reproouer, whereupon firſt ſprung the auncient adage, *Veritas odium parit.* From hence afterward enſued, that;

in

in regard men were so enuious against reproofe, others became as silent, contrary to the debt of charity, and no man would check his neighbours vice, because he made a scruple of displeasing him: but rather commended his error, as if it had bin a vertue, & this was no other then meer flatterie it selfe.

Man of himselfe is so proude by nature, as he would not willingly be reprehended: beside, he is such a louer of liberty, as he would haue all things lawfull, which likes himselfe to act. Truth hath a greater proportion and similitude, with hony, which although it be sweete: yet neuertheless, beeing applyed to any wound, it makes it to suffer great anguish. So the truth, though it be amiable, most excellent, and of all to be desired, yea euen of the lyer himselfe, who albeit he lyes willingly, and hath therefore no regard, but of them to whome he telles his lyes: yet notwithstanding, to the vulnerated and smitten sinner, very greuously gasht and wounded with sinne, it is painefull and bitter, when his faultes are iustly reprooued by truth. Therefore the Prophet *Esay*, lamenting for such, called them: *The sons of lying, louers of lyes, and enemies to the diuine lawe*, which is nothing else but the truth. For *Dauid* sayth: *Omnia mandata tua veritas: All thy commandements are truth.*

Man is a great
louer of li-
berty.

Comparison
of the truth to
hony.
Allusion.

The wounded
sinner, how he
takes repre-
hension.

Psal. 119. 86.

Hereupon it arose, that men would say to holy Prophets, and preachers of the truth: speake of tastable things, and such as are pleasing, stand not to disturb our content with reprehensions. *Filii mendaces, filii nolentes audire legem Dei, qui dicunt videntibus; nolite videre, loquimini nobis placetia.* Afterward it came to this passe, that euery one perceiuing, how loth men were to haue their iniquities blamed: some gaue themselves to publique applause, and became pleasers of mens affections, not onely forbearing to reprove them, but meerely extolled them. Whereat God grew so aggrieved, as he sayd by *Ieremie* the Prophet. *Stupor & mirabilia facta sunt in terra: Propheta prophetabant mendacium, & sacerdotes applaudebant manibus suis, & populus meus dilexit talia, quid igitur fiet in nouissimo eius?* An horrible and filthy thing is committed in the land: The Prophets prophetic lyes, & the priests receiue gifts in their hands, and my people delight therein. What will ye then do in the end thereof? As much to say, as, when shall these lyes appeare before the high truth, God himselfe?

Mens reproo-
uing of Pro-
phets & prea-
chers.

Esay. 40. 15.

Time seruers
and pleasers
of mens affec-
tions.

Ierem. 5. 30. 31.

Of these and such like, that loue flatteries, and become refusers of holy correction, Saint *Paul* foretold, when he wrote vnto *Timothy*. *Erit enim tempus, cum sanam doctrinam non sustinebunt. Sed ad sua*

S. Pauls pre-
diction of such
louers of flat-
teries.

2. Tim. 4. 3. 4.

desideria concernabunt sibi magistros, prurientes auribus, & à veritate quidem auditum auertent, ad fabulas autem conuertentur. For the time will come, when they will not suffer wholesome doctrine. But baning their eares itching, shall (after their owne lustes) get them an heape of teachers: and shall turne their eares from the truth, and shall be giuen vnto fables. Man then becoming a contemner of truth, was the cause why so many gaue themselves to flatterie, & to lyes, wherby we may safely say: *Veritas odium parit.*

Claudio. A monstrous birth, of so faire and noble a mother, was it for truth to beget hatred.

Lodouico. A thousand examples doe giue faithfull witnesse, of this infamous child birth. *Saul* grew into hatred against *Jonathan* his owne Son, because with trueth he excused the innocence of *David*, and reprooued his vnfatherly cruelty and vniust persecution. *Balaac* the king of the Moabites hated *Balaam*, because he told him the truth, and could not curse the people of *Israel*. *Achior* the *Ammonite* was hated of *Holofernes*, Prince of king *Nabuchadnezzers* army, & caused him to be strictly bound to a tree, because he told the trueth, in speaking of the Hebrew people.

For speaking the trueth, *Ionathas* the Sonne of *Gedeon* was murdered by *Abimilech*, reproouing him but iustly. *Jeremie*, reprehending king *Asa*, was therefore cast in prison, with setters on his feet. *John Baptist*, telling king *Herode* of his vnlawfull marriage, lost therefore his head, *Daniell*, because he told the *Babylonians*, that *Bel* & the Dragon were not Gods, was cast into the den of Lyons. All the holy Martyrs were slaine by wicked Tyrants, and other iust men most cruelly persecuted, for no other cause, but for openly speaking and iustifying the trueth.

I haue read of a vertuous religious man, & according to some writers, it was venerable *Beda* of *England*, who had his eyes puld out for speaking the truth, in manner following. In searchof ancient monuments in *Rome*, there was found a goodly doore of Marble, on the forefront wherof, these letters were engrauen. *P.P.P.S.S.S.R.R.R.F.F.F.* many good wits were called, to expresse the true sence of them, but none knew directly how to construe them. At last this reuerend man was sent for, because (in those times) he was greatly esteemed: for the fame of his study in good letters, was far & neer renowned. He looking on these mysterious letters, gaue the true interpretation of them, as followeth.

The three *P.P.P.* signified *Pater Patria Profectus est*, the three *S.S.S.*

were

1. Sam. 10. 33.

Example of
Saules hatred
to Jonathan.

Example of
Balaacs hate
to Balaam.

Numb. 23. 8.

Judith. 6. 14.

Example of
Achior, hated
by Holofernes

Judges. 9. 21.

Example of
Ionathas, and
of Jeremie.

2. Chron. 16. 10.

Example of
John Baptist
and Daniell.

Luke. 3. 19.

Dan. 14. 31.

Example of
the holy Mar-
tyres slaine by
wicked tyrants.

A notable Ex-
ample, of ve-

nerable *Beda*
of *England*,

whose eyes
were pluckt
out for spea-

king the
truth.

were thus read, *Sapientia, Secum Sublata est*. the three *R.R.R.* had this meaning, *Regnum Roma Ruet*, the three *F.F.F.* were thus interpreted, *Ferro, Flamma, Fame*. And because he told the truth, he was thought to prognosticate the ruine of *Rome*, and for his reward, had his eyes pluckt out.

Claudio. Alas my Lord, what needes so long a discourse, or expence of time, in approuing, how odious trueth hath been, and yet is to the world it selfe? For, the only truth it selfe, the Son of God, what trauailes endured he in the world? al which he suffered for the trueth, for confession whereof, the *Nazarijes*, his neighborly compatriots, would haue throwne him from the mount whereon their citty was builded.

Example of the Son of God himselfe, and how the world vsed him.

For the trueth, the Iewes tooke vp stones to stone him withall: for the truth, they prosecuted him euen to death, & at last, he dyed for the truth. *Ego sum veritas: I am the truth. Ego in hoc natus sum, & ad hoc veni in mundum, ut testimonium perhibeam veritati.* For this cause am I borne, and for this cause came I into the world, that I should beare witnesse vnto the truth. Hee came to teache trueth to the world. *Si veritatem dico vobis, quare non creditis mihi? And if I say the truth, why do ye not beleene me?* He came to teach vs the holy law, whose precepts are no other then truth. *Omnia mandata sua veritas: All thy commandements are truth.* The kingdome of heauē suffereth violence: and to apprehend it, there are no armes more meet then truth. *Sermo circumdabit te veritas eius: His truth shall be thy shield and buckler.*

Iohn.14.6.

Iohn.18.37.

Iohn.8.46.

Psal.119.86.

Psal.91.4.

When Christ ascended into heauen, he promised nothing else to his disciples, but the spirit of trueth. *Expedi vobis ut ego vadam. Si autem abiero, mittam ad vos spiritum veritatis.* It is expedient for you that I goe away: but if I depart away, I wil send you the comforter, the spirit of truth. If the holy spirit do teach men any thing, it is nothing else but truth. *Cum autem venerit ille Spiritus veritatis, docebit vos omnem veritatem.* Howbeit, when he is come which is the spirit of truth, he will leade you into all truth.

Iohn.14.3.

Iohn.16.7.

Iohn.16.13.

If the Father would be worshipped, he would haue it done in spirit and truth: *Adorabunt patrem in spiritu & veritate: They shall worship the Father in spirit and truth.* If that we be made free: *veritas liberabit vos: The truth hath set you free.* The word of God is nothing else but trueth: *Sermo meus veritas est: Thy word is trueth.* If Christ be persecuted, it is for speaking the trueth. *Quaritis me interficere hominem, qui veritatem vobis loquutus sum: you goe about to kill me, a man that*

Iohn.8.36.

Iohn.17.17.

Iohn.8.40.

How God is
sayd to be sory
for Lucifer.
John 8.44.

haue told you the truth. If God be sayd to be sorie for Lucifer, for no other cause is it, but for hauing forsaken the trueth. *Ille homicida erat ab initio, & in veritate non stetit, quia non est veritas in eo. He hath bin a murderer from the beginning, & abode not in the trueth, because there is no trueth in him.*

How God is
sayd to greue
for men.

Psal. 5.9.
Psal. 4.2.

God sweares
the trueth.

Psal. 132.11.

How God
drawes neere
to any man.

Psal. 145.18.

If God be sayd to greue for men, he lamenteth for nothing else; but because they left the trueth, and addicted themselues vnto lyes. *Non est in ore eorum veritas, cor eorum vanum est. Filii hominum usque quò grani Corde, ut quid diligitis vanitatem, & queritis mendacium? There is no trueth in their mouth, within they are very corruption. O ye sons of men, how long will you turne my glory into shame, louing vanity, and seeking lyes? If God do sweare, he sweares the trueth: Iurauit Dominus Dauid veritatem, & non frustrabitur eum. The Lord hath sworne in trueth vnto Dauid, and he will not shrinke from it. If God do draw neere to any man, it is in regard of the truth: Prope est Dominus omnibus inuocantibus eum in veritate. The lord is neer vnto all that call vpon him in trueth.*

How god giues
heauen to me,
Psal. 15.1.2.3.

If he giue heauen to vs mortalles, it is onely to such, as speake the trueth. *Domine, quis habitabit in tabernaculo tuo, aut quis requiescet in monte sancto tuo? Qui loquitur veritatem in corde suo, qui non egit dolum in lingua sua. Lord, who shall dwell in thy Tabernacle, who shall rest in thy holy mountaine? He that speaketh the trueth in his hart, he that hath no guile in his tongue. There is nothing more acceptable to God, then trueth is, because he is the trueth it selfe. Therefore Stobæus telles vs, that Pythagoras being demanded; what thing men ought to doe, to be like vnto God; made answer: Let them speake trueth, because God is trueth, the center for full confirmation, & the scope wheras all vertues aime.*

Nothing is
more accep-
table to God,
then trueth.
Pythagoras,
his answere
concerning
trueth.
Æschines, in
an Oratio a-
gainst De-
mosthenes,
of the power
of trueth.

Æschines the Philosopher and Oratour, the corriuall of Demosthenes, in a certaine Oration which he wrote against him, sayeth, That the power of trueth is such, as without it, all strength is weakenesse; all wise dome, follie; all temperance, turpitude; all iustice, reuenge; all humility, deceit; all patience, to no purpose; chastity is hurtfull; riches are but losse, and pity meere vanity. For trueth, among all substances, it is the cheefest; among the heauens, the imperial; among mettals, pure gold; among the elements, the fire; among precious stones, the Carbuncle; among Sciences the most celebrate. And as without light, light cannot be seen, euen so without trueth we can neuer attaine, see nor enioy God, the only soueraigne trueth of all.

Anacharsis

Anacharsis the Philosopher, speaking of the trueth, sayth. *It is a*
healib

health free from all sickness; a life that neuer dieth; an antidote that preserveth all; a Sun without setting; a Moone neuer eclipsed, a doore neuer shut; a walke neuer weary; neither is there any thing in the world more high, more profound, more long, more large, more auncient or more new, then is truth, the light of heauen, and splendour of the earth. The truth is in such esteeme with God, that albeit (in his owne bounty) he winkes at some sinnes, yet will he neuer pardon him that belyeth the truth, which made the holy Prophet to saye : *Perdes omnes qui loquuntur mendacium. Thou shalt destroye all them that speake lyes.*

the Philosopher, speaking of truth.

God wil neuer pardon him that belyeth the truth. Psal. 5. 6.

Lodouico. And woorthily too, because there is no sin, which more opposeth it selfe against God, beeing the truth it selfe, then lying dooth. For it is a sin against nature, which peruerteth and defaceth all naturall order, in regard that nature did ordaine the voyce and speeche, to the end, that thereby one might manifest to another, the true conceipt of his minde, as the Philosopher affirmeth in the first chapter of his *Periermenia*. VVhence *Plato* likewise tooke occasion in his *Thymeus*, to saye : *Propter hoc nobis datus est sermo, ut praesto forent mutua voluntatis indicia.*

No sin more opposite against God, then lying is.

Aristor. in Perier. Plato in Thymeus.

They then that sound otherwise with their words, then the heart thinketh, do lye, and go against the order naturall. Wherefore the Angelical doctor, in his 2. 2. q. 110. 2. 3. sayth. *Innaturalis est, & indebitum, quod aliquis voce significet, id quod mente non habet.* And his master saith, 2. sen. d. 35. *Mendacium gravisimum est, in quantum est priuatum ordinis secundum mores, ad optimum finem, qui est veritas.* And *Tully* making of lying, sayth. *Mendacium est falsa significatio vocis, cum intentione fallendi.* Lying (then) beeing such an enormous sinne, deseruedly should lyers be seuerely punished, as enemies to God, & sons of the deuill. Therefore (saith Saint *Ambrose*,) Brethren, keep your selues from lying, because all such as loue lyes, are children of the deuill. *Christ* (sayeth *Chrysostome*, vpon Saint *Mattheu*) is such a lover of the truth, as hee will make no acceptaunce of a lyer.

Tho. Aquin. in 2. 2. Q. 110. 2. 3 Alber. Mag. 2. Sen. D. 35.

Cicero, defining lying.

S. Ambrose his aduise.

S. Chrysostom.

Claudio. If by the fairenesse of the light, the fowle deformitie of darkenesse is discerned: by the excellencie of truth, we may easily perceiue the brutish shape of lying, which is a vice so infamous, as the deuill himselfe (the father of lyes) had not the courage to do it in his own proper forme, but tooke vpon him the shape of a Serpent. And Saint *Paul* sayth, that oftentimes he chaungeth himselfe

Comparison of light and darknesse, and the Allusion. The deuill a durst not lye, in his owne shape.

2. Corin. 11. 14.

The deuils
children imi-
tate their fa-
ther.

2. Corin. 11. 15.

A lye is odi-
ous to the ly-
er him selfe.Chilo Lacede.
discourfing on
truth.Anselm de ME.
Lib. 2.Christ neuer
called any, son
of the deuill,
but the lyer.
Iohu. 8. 44.

selfe into an Angell of light, when hee woulde fasten a beleefe of lyes in men. *Ipse enim Sathanas transfiguratur se in Angelum lucis.* For Sathan himselfe is transformed into an Angell of light.

Moreouer, his ministers and children doe the same, knowing there is nothing more infamous and odious to men, then lying is: therefore of them writes the same Apostle to the Corinthians: *Non est ergo magnum, si ministri eius transfigurentur velut ministri iustitia, quorum finis erit secundum opera ipsorum.* Therefore it is no great thing, though his ministers transforme themselves, as though they were the ministers of righteousness, whose end shall be according to their works. Truth is so faire and so louely, as they themselues that take delight in beguiling others with a lying tongue, hould nothing dearer, neither can bee more displeased, then to bee deceiued with a lye. Can there then be found any thing more brutish, more misshapen and horrid, then is a lye, that is so offensiue to him that telles it? God cannot abide it, because he is truth it selfe: the deuill, when he does it, transformes himselfe into an Angell of light: and man, he mantles it vp in colours, and ouerclokes it with some shewe of truth, because hee woulde not bee held for a lyer.

Chilo, discourfing on truth, sayth. It is a publique faithfull bond, that neuer perisheth: a shield, that cannot bee pearced through; a firme certainty, neuer to be perturbed: an army, that cannot be daunted: a flower that neuer fadeth: a Sea, neuer tempestid: a safe arriuing port, without any perill. Shall then such an excellent thing as truth is, bee counterpoised with a matter so misshapen as a lye is?

Claudio. A lye is so offensiue to the Lord, as holy Anselmus sayeth, That God, as patron of the vniuersall world, may (in some sort) be sayd to dispense with theft, not accounting it such a weighty sinne, as he tolerated the fault of the children of Israel, who despoiled the Egyptians of all their gold and pretious things, winking likewise at the breach of other precepts: but he neuer yet dispensed (for it were a great sin to say he did) with lying, being a thing most pernicious and damnable, even a meere denying of himselfe, who is the onely

Beside, it is well worthy consideration, to note, that Christ neuer called any sinner, Sonne of the deuill, but onely the lying man. *Vox ex patre diabolo estis, & desideria patris vestri vultis facere: ille homicida*

homicida erat ab initio, & in veritate non stetit. Ye are of your father the deuill, and the lustes of your father ye will do: he hath bene a murderer from the beginning, and abode not in the truth. Can there be found a greater infamy in the world, then this, to be the son of the deuill; the subiect of the deuill; gouerned by the deuill; possessed with the diuell, and directed by the deuill? How can a man stand, but like one confounded, when he but thinks of vitering a lye? whereby he makes himself most odious to God, & to al creatures which are capable of reason.

A note worth the obseruation.

Claudio. A miserable procreation, a most vile seruitude, an accursed subiection, & a most detestable gouernment. Lying polluteth the vnderstanding (whose only obiekt is truth) & there becommeth the root of disloyalty, the occasion of fraude, the mother of malice, the nurse of violence, the cordiall of detraction, the heire of murmuring, the gossip of hypocrisie, the destruction of truth, the perdition of neighbourly faith, the rooter vp of true friendship, and the vtter losse of faith, concord, vnity and peace. He that takes a delight in lying, is so generally hatefull and condemned, that he cannot be beleeued when hee speaketh truelye, and euery one points at him with his finger.

Lying polluteth the vnderstanding, & what harmes it doth.

A lyer is not beleeued when he telles the truth.

Lying is become such a merchandise through the whole world, as there are very fewe merchauntes, but they make a vse thereof. But (by the iust iudgement of God) see what ensueth thereon, when they expect to become rich, they growe very poor, and not knowing the reason thereof, can say nothing else, but that their traffique makes no such returne now, as heere tofore it hath doone, laying all the blame on fortune, and vnluckie speeding; whereas rather they shold say, that it is the desertfull chastisement of God, and that for their owne defrauding in their trade, the trade it selfe defraudes them. Euen so is deceipte punished with deceipte, and lying is corrected by lying.

Lying is become a merchandise in the worlde.

So sayeth the Prophet *Dauid: Mendaces filii hominum in stativis, ut decipiant ipsi de vanitate in idipsum.* The children of men are but vaine, deceiptfull vpon the weights, and are altogether lighter then vanitie it selfe. Hee that selleth, sweareth, that the ware is good, and he that buieth, sweares, that it is naught: the one or other lying, offendeth God, contaminates his owne conscience, and beguileth his neighbour, euen as if with the thruste of a Launce, at one stroke, three are seuerally wounded. Now what would you haue God do with this lying tongue? *Perdes omnes qui*

Psal. 62. 9.

Of swearing, both in the seller and buyer.

Psal. 56.

loquuntur mendacium.

S. August. sup.
S. Iohn.

Iohn. 1. 9.

Therefore was it (sayeth Saint *Augustine*, writing vpon Saint *Iohn*.) That Christ our Saviour chased the buyers and sellers forth of the Temple in Ierusalem, in signe, that by their lyes, they shall be driven forth of the heauenly Temple. *Eiecit omnes vendentes & ementes de templo.*

To what a head lying is growne in these dayes. Writings of Notaries necessary, as necessary euils.

Lodowico. Let me tell you my Lorde, that lying (at this day) is risen to such a height, as wee can hardly trust any man, such is the mighty aboundance of lyers: whereby ensueth, that euen to writings, confirmed by witnesses, fortified with seales, and made authentically by publique Notaries, great outrage is committed, a thousand deceits interposed, & no meane store of lyes enforced, to beare down a plaine & manifest truth.

I deny not but the writings of publique Notaries are necessary, as necessary euils, that take head onely by the worldes malice: yet in former ages, such transcriptes were thought vnmeet, because men were then so true, both in worde and deede, as one honest simple worde, stood in steede of an authentical instrument.

Example of the couenants between Labā and Iacob.

Gen. 31. 47.

Gen. 23. 15.

Example of Abrahā's bargaining.

The lawe of Circumcision not written.

The reason why God gaue his Lawes in writing, but not in paper.

Laban was a man very cauillous and stricke, notwithstanding, betwene him and *Iacob* his sonne in lawe, in so many couenants as passed betwixt the, in steede of writings, they made a heape of somewhat, or set vp a stone on end like a pillar, in sign & witnesse of an inuiolable faith, which by *Laban* was called in his proper tongue, *Tumulus testis*, & by *Iacob*, *Aceruus testimonij*. *Abraham* buying a field of ground, his word only serued, in steede of a most firme bargain and contract.

Of this faithfulness in men, it ensued that God giuing the lawe of circumcision, caused it not to be written, but to passe by tradition to posterity, and they inuolably obserued it. But afterward, the malice of men encreasing, and getting such head, that they defrauded the most auncient contractes, and the soundest established couenantes: vndoubtedlye, if God had pleased (simply from his own mouth) to haue deliuered his laws, without manifest setting them down in writing, they would haue inserted a thousand lyes (deuised out of their owne braines) among them.

Hereupon it followed, that afterward, when he gaue his lawes to the Hebrewes, he gaue them in writing, not simply in paper, set down with a weak pen, or easily to be blurd or raced out: but gaue them ingrauen in the hardest marble, to the end, that neither by the force of knife,

knife, or any other instrument whatsoeuer, they might be altered or defaced.

Doe you not see (my Lorde) that although the holy Gospell was faithfully written, by the blessed Euangelistes, the Scribes and Notaries to the highest God: yet notwithstanding, the seducing deuill and Father of lyes, hath sought continualie, to sullie the pure whitenesse thereof, with a thousand black errors, neuer ceasing, to rayse vp heresies and schismes in the Church of God?

Claudio. I remember, and very pertinent to this purpose, that the Egyptians made such strict account of their word, as for maintenance thereof, they haue lost their liues. Whereupon, *Herodotus*, a most auncient writer, making report of the Egyptians, sayth. That in making a bargain, a confederacy, or a coniunction of new amity, one ioyneth his greater fingers, to the other parties, and eche letteth them bloud. Afterward, with their tongues they lick off the bloud, wherewith eche signed the others hand, inferring by this ceremony, that first they wil make expence of their vttermost drop of bloud; & willingly dy, rather then speake false, or lye one to another.

If such faithfull dealing were at this daye in the worlde, men would be aduertised by so many warnings, and neuer stand with such suspicious thoughts, euermore fearefull to be deceiued. For in deed, these dayes doe affoord such plentie of lyers, as we may saye with the Prophet *Ose*. *Non est veritas in terra. Mendacium & maledictum inundauerunt; propter hoc lugebit terra, & infirmabitur omnis qui habitat in ea.* There is no trueth in the land. By swearing and lying, they breake out. Therefore shall the land mourne, and euery one that dwelleth therein shall be cut off. A greate chastisement was this which God denounced against lyers, in regard that for so detestable a sin, all the dwellers vpon earth should be taken away. And very woorthily, is such a punishment inflicted on them (sayeth Father *Augustine* vpon the Psalmes) because by lying, they diuide themselves from what is, and adhere to that which is not, therefore their sentence is, to be made iust nothing. *Perdes omnes qui loquuntur mendacium.*

Lodouico. A man capable of reason, making accounte of honour, should at least (in regard of honour it selfe) speake the trueth, because there can be no greater confronting of a man, then to beare him downe with lyes. For the lyer hath no credite with any man, and while he labours to maintaine a lye, he doeth but ratifie it with
A lyer hath no
lye credit with any

man, and
calls god to
witness his
lye.

lye vpon lye, false oaths and vehement asseuerations, yea many times hee calles God to beare witness of his lying. Can there bee a greater sinne then this; to outface the vncreated trueth it selfe?

Example of
a custome ob-
serued in Bo-
hemia.

In the kingdome of *Bohemia*, (although there be lyers there, as well as in any other part of the world) yet notwithstanding, they hold it for most certaine, that hee that telles a lye in the iudgement place, vndoubtedly that verye yeere shall dye, and sooner by some euill kinde of death, then otherwise: for feare whereof, you shall haue very fewe there forward to swearing. Now albeit this is but a superstition, life and death remaining in the Lordes hand onely: yet we cannot but confesse it for most true, that God (as a iust Iudge) will giue seuerer correction to lyers and false swearers, either earlie or late, as we vse to say. And what sayth the wise man? *Os quod mentitur, occidit animam*: The mouth that speaketh lyes, sleighteth the soule.

Sapient. I. 11.

Similie.

Apoc. 21. 27.

And we may hold it for most certaine, that as there is no agreement at all between light and darknesse: euen so there can be no standing together of God the highest truth, & wretched lying man, according as himselfe saith, by S. Iohn in his *Apocalyps*: *Non intrabit in eam aliquid coinquinatum, aut abominationem faciens, & mendacium.* And there shall enter into it no vncleane thing, neither what soeuer worketh abomination or lyes.

A good lesson
for Lyers.

Now let vs see, what thing is more abominable, more miserable, more dolorous, more foolish and more impious, then for a man to depriue himselfe of all goodnesse, of glorie eternall, and to bee condemned into euer burning fire, in the company of most horrible deuils: only for vaine wordes, that endure no longer then their very vtterance?

The priuiled-
ges of the sons
of truth.

The true man
goes with his
face vnma-
sked.

The Lier is
shunned of all
men.

Claudio. The face of trueth is so sweete and amiable, and the priuiledges of her sonnes are so famous, as euery one reporteth the greatnesse of them, and without drede of any penaltie, they may boldly speake the trueth. The honest true speaking man may goe euerye where, with his face vnmasked, all men repose trust in him, none can accuse him, without anye feare hee may freely talke with all men, and hee shall bee sure neuer to want friends.

Looke vpon the contrary stampe, I meane the lyer and false speaking man, he is shunned of al, he playes least in sight, he is accounted as lothsome, no man dare trust him, none will beleue him, no, euen when

when he speaketh the trueth. Moreouer, trueth is of it selfe so strong, as it ouercomes all things, and so durable, as it contendeth with eternitie. *Veritas Domini manet in aeternum. The trueth of the Lord endures for ever.* Bethinke your selfe (my Lorde) I pray ye, of that so publike sentence, which the yong man gaue to *Darius*, in fauour of the trueth.

Lodowico. I remember the yong mans glorious victory, against his other companions: but I haue forgotten the māner, & what were his words to them.

Clandio. Among the infinite multitude of most noble Courtiers, which *Darius* king of Persia had attending on him, there were three very comely and wise young men, beeing of the Guard, and keepers of the kings person, awaiting in his secret lodging as chamberlaines. These met together, and concluded to propound, or vtter forth an Enigmae in the presence of the king, and he, that in the iudgement of the kings wise counsell, did with greatest discretion vnfold it, should haue most pretious gifts, & sit next in person to the king, as is at large to be read in the booke of *Esdrae*.

The Historie of the three young men in the Court of king Darius.

Esdrae. 3. 4. 5. 6

All three did put, vnder the pillowe royall, the solution of the mysticall sentence, consisting of these fewe wordes: *What thing in the world was strongest.* Being left vnder the bed pillow, as hath bin said already, the first laid, *that the strongest thing was wine*, the second said, *the king was stronger*, but the third, whose name was *Zerobabell*, he wrote, *that women were strongest, but yet trueth ouercommeth all things.*

What thing was the strongest.
1. wine.
2. The king.
3. women: but trueth ouercommeth all things

The king beeing risen from his bed, eche one seuerally presented his solution, and all the Magistrates, Senators, Consuls & Pretors of Persia, being congregated together: the Enigmae was publicquely read in the presence of them all, as also the meaning therof: wherupō the yong men being called, they were commāded (one after another) to yeeld a reason of their seuerall opinions, & the first in order, beginning, thus spake;

I say that wine is strongest, because the power thereof seduceth all mens mindes, yea euen the kings, or the very wisest men in the worlde; it makes a man secure and iocund, and to forget all melanchollie, debt, dreade of the king, or any publique magistrate: it causeth him to take armes, and rush into very perillous stratagems, yet in short while after, all these things doe vanish from remembrance.

The first man maintaineth the power of wine.

He ceassing, the second followed in this manner, Men doe possesse both approuing

The second man

the power of
kings desēdeth
the same very
strongly.

both Sea and land, and the king is about them all, who only by his authoritie, without stirring from his regall throne, makes but a beck and it is obeyed, giues but commaunde to his subiectes, and they fulfill what he would haue doone: he throwes downe houses, ruina- teth citties, killeth men, abaseth mountaines, exalteth vallies, enioy- neth tributes, erecteth Palaces, buildeth cities, planteth vines and other trees, the king onely keepes in his royall citie, and his com- maunde stretcheth to infinite others, yet none dare bee so hardy as to disobey it. Is hee not strong then, quoth hee? and so conclu- ded.

The third mā
iustifieth, first,
the might of
women.

The thirde appearing, in an humble habite, and very comely behauiour, made lowe reuerence to the kings Maiesty, and afterward to all his assembled Councell, and thus beganne to maintaine his solution. Greate Lordes, in so much as I discern the king to bee strong, and wine also strong, enforcing dotage and vnaduised boldnesse. yet find I another thing to go beyond both the one & the other. Now what may it be, that so highly predominateth, if not a woman?

A woman brought forth the king, and all those men that ouerrule both Sea and land, yea, those that planted vines, from whence the wine commeth, yea, eche one of them, that doe such memorable deedes of valour, was borne of a woman, who is the glorie of man, his iewell, ioye and cheefest contentment, from whome (it appeares) hee cannot bee seperated. If hee get riches, if hee haue heapes of gold and siluer, if hee enioye pearles, iewelles and pretious stones, if he haue faire and costlie garments: yet if he see a woman acceptable in his eye, he giues them all to her, euen with highest contentment.

He forsakes his Father that begot him: his mother that gaue him birth, and man giues himselfe (in so bountifull manner) to his wife, as he neither mindes his deare country, his most affected friendes, or any thing else beside, but only addicth himselfe to a woman. Nay, that which is much more, many do leaue their own houses, and (with armed weapons) enter woods and other places, to set vpon passēgers, yet bring their infamous theft home to their esteemed women. Di- uers haue slaine themselues for women, others haue become foolish and mad, and others liued as slaues and poore seruantes for them.

I haue seen *Apemna*, daughter to *Bezakis*, & Concubine to the king, sit vpon his right hand, and (with vndaunted boldnesse) take from

fro off the kings head, his Crown imperial, & set it on her own head: nay more, & far beyond that (O mighty impudency) she grew on into such audaciousnes, as she dared to giue the king a blow with her hād, & he patiently endured it. Is not a woman much stronger, then either wine, or the king?

The king in his Maiesty, and all his congregated counsellors, floode amazedly looking one vpon another, and deliuering gestures of greate admiration: when yet, the thirde young man beganne againe, and spake concerning trueth, in order ensuing.

Great is the earth, excelsse the heauens, and most swift the course of the Sunne, for in one day he wheelles about the wtole globe of the earth: but he that made all these things by his high wisdom, made also the truth, which is far more strong then all things else created. All countries calles vpon trueth, heauen it selfe hath blessed it, all the creatures honoured it, yea, haue stood in feare and trembling of it, because there is no iniquitye at all in it.

The third mā defendeth the omnipotent power of truth

The king is wicked, wine is wicked, women are wicked, all the sonnes of men are wicked, and all their workes wicked, for there is no trueth in them, and in their wickednesse they perish: but the trueth continueth stedfast, it begets strength of it selfe, and stands on strict tearmes with eternitie: it liueth euer, winneth victory ouer all things: it is no acceptor of persons, iudgeth all iustly, without either feare or respect.

In truthe's iudgement there is no sinfull thing, but is throughlie full of power, rule and emperie, the maiestie thereof abydeeth, to all times and ages, and for a finall conclusion to approoue his wordes, hee sayde: *Benedictus Deus veritatis*, and so ceased.

No sooner had hee imposed silence to his speeche, but all the whole Senate, of most noble spectatours, with an high voyce and cheerefull applause, accorded to the sentence of this third yong man, and cried out: *Magna est veritas, & proualeat*. Then did the king accept him as his Cousen, and promised to giue him whatsoeuer hee would demaund. But he (like a iust man) desired onely, that the king would be mindfull of his vow made to God, for reedifying the Temple of Ierusalem againe, and restauration of all thole vesselles of gold and siluer, which serued for the vse of sacrificing.

The whole Senate applaude the power of truth.
1. Esdras. 4. 47.

Ladonico. An excellent Enigmae, an excellent interpretation, and so much the more excellent, as in agreeing and consenting, with that which the holy Scripture sayeth on the behalfe of trueth: *Veritas Domini manet in aeternum: The trueth of the Lord endureth for euer.* Which is so strong, that it ouercommeth all things, euen as oyle mounteth aboue all other liquors: and because the trueth is God himselfe, there can bee nothing imagined more strong then hee.

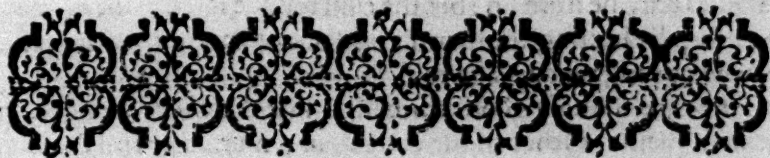
A lye hath
short legges,
and haltes e-
uery where.

A lye hath shorte legges, sayth the aunciente prouerbe, and his halting is very soone discerned, for it lastes no longer then comming to discouerie, and then it departs with most infamous reproofe. And in regarde it is such a hatefull vice, I suppose, the wise man wrote thus thereof: *Potior fur, quam assiduus uir mendacis: perditionem autem ambo hereditabunt.* A theefe is better then a man that is accustomed to lye, they both shall haue destruction to heritage. For both are theeues, one stealeth mens goods, the other stealeth trueth, honour and reputation from men.

Of theeues &
lyers, both are
theeues.

For euer let this accursed tongue bee dumbe, because it is better to bee sentenced with eternall silence, neuer so much as to dare to speake one word: then to vtter falshood, to the dishonour of him that speakes it, the daunger of our neighbour, and iniurie of God the trueth it selfe. *Musa sunt labia dolosa.*

Finis Cap. 9.



The Argument.

Wherein, according to the course hitherto continued, they now discourse on the senerall tongues of the detractor and murmurer, and upon what occasion, the Dewill (hauing a great delight to lye, and accuse vs) was sayd to be dumbe. Herein likewise are handled, many deceits of the Dewill, many mysteries of confessing our sinnes vnto God: And how one Angellis sayd to speake vnto another, without sight of eche other; A discourse very curious, learned and profitable.

Chap. 10.



LAUDIO. Hell is better, then an euill tongue, sayth the holy ghost, by the mouth of Salomon. *Multi ceciderunt in ore gladij: sed non sic, quasi qui interierunt per linguam suam. Mors illius, mors nequissima, & vilis inferni portus quam illa.* There be many that haue perished by the edge of the sword, but not so many as haue fallen by the tongue. The death thereof is an euill death: hell were better then such a tongue is worse

one. How is it possible, that the tongue (how vile soeuer it be) should not be better then he? If there be no greater paines, then those of hell, how is the tongue sayd to be worse then hell?

Lodouico. Exceeding great are the paynes of hell, I cannot deny it, but yet they hurt not so much as the byring tongue doth: which blasphemeth God, murmures against the Saintes, and speaketh euill of men. Hell hurteth none, but such as are thereinto condemned: but the tongue outrageth God and his Saintes, whome hell by no meanes can offend. And more profitable is hell, then the wicked tongue, because hell (beeing duely considered on by vs) makes his Saintes.

1 makes vs refraine from sin : but the euill tongue is the cause of many sins: for, by hearing the murmurings one of another, we are easilie drawne to iudge and speake euill.

The Deuilles hath some resemblance with the diabolicall tongue, which ceaseth tongue. not to accuse vs before God, according as Saint Iohn sayth. *Proiectus est accusator fratrum nostrorum, qui accusabat illos ante conspectu Dei nostri die & nocte.* The accuser of our brethren is cast downe, which accused them before our God day and night.

Apo. 12. 10.

The Deuill being so great an accuser how is he saide to bee dumbe?

Luke 11. 14.

Claudio. It is a marueilous matter, and well woorthie consideration, how the deuill, beeing so great a murmurer, that he ceaseth not day and night, to accuse vs before God, of all our negligences, be they neuer so small : yet how he should sometime hold his peace, in such manner, as is written of him in Saint Luke. *Erat Iesu eiiciens Damonium, & illuderat mutum.* Then he cast out a Deuill, and he was dumbe. How could so great a talker, an accuser, a detractor & a defamer, hold his peace, and obserue silence?

Three Kindes of speaking, & three kinds of tongues. Lodonico. You haue brought an important matter into the field, consisting of greater difficultie, then it appeares to be. We find that there are three Kindes of speaking, and as many kinds of tongues, to weet, of the mind, of the mouth, and of the act or work: of all which, David speaking, sayth. *Labia dolosa, in corde & corde loquuti sunt.*

Psal. 12. 2. 3. 4.

1. The tongue of the minde.

2. The tongue of the mouth.

3. The tongue of the deede or worke.

Eccle. 28. 16.

Of all the three tongues together, in their badnes.

Fluttering with their lips, and speaking with a double bart: there is the first tongue, and the first kind of talking. *Disperdat Dominus uniuersa labia dolosa, & linguam magniloquam.* The Lord cut off all flattering lips, and the tongue that speaketh proude things : there is the second tongue, and second kind of talking. *Linguam nostram magnificabimus, labia nostra à nobis sunt, or, opera nostra à nobis sunt: quis noster Dominus est?* with our tongue we will preuaile, our lips are our owne, or our workes are our owne, who is Lord ouer vs? there is the third tongue, and third kind of talking, whereof it seemes the holy ghost, speaking by the wise mans mouth, sayth. *Lingua tertia multos commouit, & disperfit illos de gente in gentem.* The double tongue hath disquieted many, and driuen them from nation to nation, Wicked (then) is the first tongue, that is, to thinke euill in the heart; worse is the second, that is, to spread abroad the euill conceited, by significant speeches; but worst of all is the third tongue, that is, to put in effect, the euill deuised and pronounced.

Great was the sinne of good Noahs successors, thinking (in pride of

of minde) to builde that infamous Towre, as meerly opposing themselves against God: but worse was it, when one expressed to another (with wordes full of loftinesse) their detestable thoughts; yet worst of all, was their putting the same in execution. And it is to be noted, that God had neuer deuided their tongues, but when (in effect) they builded the tower. *Descendit autem Dominus ut vidcret ciuitatem & turrim, quam adificabant filij Adam.* But the Lord came downe, to see the city and towre which the sonnes of Adam builded: And a little after, God said. *Venite, descendamus, & confundamus tibi linguam eorum, ut non audiat unusquisque vocem proximi sui.* Atque ita diuise eos Dominus, ex illo loco in vniuersas terras, & cessauerunt adificare ciuitate. Come on, let vs go down, and there confound their language that euery one perceiue not anothers speech. So the Lord scattered them from thence upon all the earth, and they left off to build the city. Wherby may be gathered, that the holy ghost meant them, & the third tongue, spoken of by the wise man, *Lingua tertia multos commouet, & disperfit illos de gente in gentem.*

All the three tongues exemplified, in the builders of Babel.

Gen. 11. 5. 7. 8.

Eccle. 18. 16.

My Lord Iacono da voragine, the Archbishop of Genoa, & of the Preachers order, sayd in one of his Sermons preached in Lent: That this monster, which hath three tongues, like an infernall Cerberus, is he, that is all these together, to wit, a flatterer, a detractor, & a discord breeder, or, as we may say, a dissention sower, out of whose head, all these three tongues must be cut, and he be enforced to perpetuall silence. The first tongue, because it deceiueth: *Popule meus, quate beatum dicunt, ipsi te decipiunt.* O my people, they that lead thee, cause thee to erre. The second, because it defameth: *Sepi aures tuas spinis, & linguam nequam noli audire, & ori tuo facito ostia, & seras auribus tuis.* Hedge thy possession with thornes, and make doors and bars for thy mouth. The third, because it conturbeth: *Calumnia conturbat sapientem.* Slander troubles a wise man. Now let it be what ye wil, it sufficeth, that we find three sorts of tongues, & three kinds of speaking, to wit, of the mind, of the mouth, and of the work.

Example of the Archbishop of Genoa, in a Sermon of his. Three tongues to be cut out. Esay. 3. 11.

1. For deceiuing.
2. For defaming.
3. For molesting.

How God is saide to talke with the Angel, the soule and the deuil, in the minde, the first kind of speaking.

With the mind God is sayd to talk, with the Angel, with the soule & with the diuel, not because God hath any need (by speaking) to vnderstand the thoughts of others, for he knoweth all things before they are thought, but for manifestation of his wil vnto vs. We cannot then say of the diuel: *Et illud erat mirum*, because (in this manner) he speaketh greuously, for he neuer ceaseth to thinke, & to contriue euill against god, against the Angels, & against men: & what he hath wickedly contrived, if he could put it in execution, he would willingly do it.

The seconde
kinde of spea-
king, with the
mouth, as one
man to ano-
ther.

The woorde
of worke, the
third kind
of speaking: so
God speaketh,
the deuill and
the good An-
gell, &c.

How the De-
uill speaketh
with the word
of worke, de-
maunded.

An Answer
to the demā.

Matb. 4. 10.

Apoc. 12. 9.

The Deuill
cannot per-
sonally offend
God or his
Angelles.

Matb. 5. 22.

Three seuerall
kindes of guilti-
nes.

By the second kind of discourfing, namely, the mouth, one man speaketh to another in this world. The Angels and the diuel likewise speake in this manner, when forming avery bodies, they appeare vnto vs in humane shape, & talke according to our vse. Or else, when entering into humane bodies, they mooue the tōgues of them according to their own willes: & in this manner of speaking, we may say of the diuel; *Et illuderat mutum*, not in moouing, but hindring the vse of any poore mans tongue.

With the word of worke, God speaketh, and the Angell with the diuell, but not any thing neer together, the diuell with the Angel or with God: becaule the diuel hath no power at all against God, or against the good Angel, therefore (in this sort) we may say; *Et illuderat mutum*.

Claudio. So then hee speakes, as if hee spake not. Is it not written, that hee made the greate battaile in heauen? Then hee bawled lowde enough, against *Michaell* the Archangell, by this kinde of talking, and euerye houre (with the tongue of worke,) hee opposeth himselfe against God and his Saintes, tempting them in variable manner, and of Christ it is written, that hee tempted him in the wildernesse in diuers kinds.

Lodouico. I denye not, that the diuel speakes sometime with God, and with the holy Angels, by the word of work absolutely: but I say, that the deuill thereby can neither hurt God, or his blessed Angels. And although that Christ our Sauour was tempted, and *Michaell* the Archangell combated with *Lucifer*, yet both the one and other remained conquerors: for of the ones victorie it is written; *vade Sathana, non tentabis, &c.* and of the others, saith Saint *Iohn*; *proiectus est Draco, ille magnus serpens antiquus, &c.* Behold then how the diuell, although he worke many things against God and his Angels, yet cannot hee personally offend either the one or other, and whatsoeuer the infernall spirits doe contriue, against the diuine lawe and naturall order, they doe it by diuine permission, wherefore wee may saye, in this manner of speaking, the diuell is dumbe.

Claudio. I am satisfied, and am perswaded, that Christ spake of these three kindes of talking, when he made this difference: *inter reum indicio, reum consilio, & reum gehenna ignis*: guilt of indgement, guilt of a Conncel, and guilt of hell fire. Vpon which words venerable *Bedā* discourfing, sayth. *In primo est vnum, si ira sola; in secundo sunt duo,*

duo, s. ira & vox; iram significans; in tertio sunt tria, s. ira, vox, & in voce utiuperationis expressio, &c. according to his begunne discourse. Venerable Be-
da on the
three guils,

Lodouico. The Angell speaketh with God, not after such manner, as the master talketh with the Scholler, to teache or instruct: but in such sort, as the Scholler speakes to the master, to learn some knowledge of him. The Angell reasoneth with God, to consult, on what himselfe hath in duty to do, or (as one stricken in admiration, of Gods infinite excellencies) breaketh forth into diuine praises, with a very fiery affection. Or else, the Angell talketh with God, in a mute voice, as declaring thereby, ardent charity, and most amorous desire, the actions of an inflamed or burning heart. In this manner likewise, the holy soule talketh (in her kind) with God, both in prayer and contemplation: but the diuels are dumbe, and know not how to speake in this manner; wherefore, remaining thus silent, and bard from the diuine prayles, wee may very well saye: *Et illud erat mu-* How the An-
gell speaketh
with God,
like the Scho-
ler to his
master. &c.

Clandio. What kinde of conferring is this, in one Angell with another? And how can one Angell discouer his will to another, but others (beeing by) must know it? Or can a man manifest his heart to another man, without others apprehension, or taste thereof?

Lodouico. One Angell conferreth with another, by the worde of the mind, manifesting his will, by a certeine kinde of naturall light, whereby hee directeth his thought to one, euen him that should know it, and to whome his will extendeth, and not to any other. In this manner, is one Angell sayd to speake to another, whether it be an Angell of light, or of darknesse: and this happeneth thus, because the will mooueth (as commaundresse) the vnderstanding to his operation, and intelligence abydeth in the vnderstanding after three manners, that is to say, habitually, actually, & as it is related or imparted to others. How one An-
gel conferreth
with another,
by the word of
the minde.

A cleare case is it, that by the act of the will, vnderstanding passeth from the first to the second acte, and from the second to the third. When our mind wold consider any thing actually, it issueth from the first to the second acte, and speaketh to it selfe, because the interiour conceit of the mind, is called the word and speech of the mind. When (afterward) the conceite of the mind is ordained or prepared, to report it selfe to another by the will of the Angell: then is that conceit manifested in such sorte, as the others can take no knowledge thereof, Intelligence is
in the vnder-
standing in
three kinds,
Act of the wil.

Speech of the
minde.

thereof, although there bee a thousand Angels together. Nor can wee in this manner rearme the diuell to bee dumbe, because uill can not be said to be dumbe, that this kind of speaking communeth with all of angelicall nature.

Beside, one Angel may confer with another, by the word of work, whereby is discovered in liuely effect what was the intention: nor in cōferre by this kind is it absolutely to be sayd; *Et illud erat mutum*, because one diuel may demonstrate to another, his will with the worke. As when the diuel filled *Iob* full of vlcers, & tooke from him all the goods of fortune, the other diuels could plainly perceiue, that Sathans intent was to bring *Iob* to desperation, and to make him blaspheme his Creator; but hee deceiued himselfe, because it sorted to a contrary effect.

One Angel also speaketh to another, by communication of the light diuine, manifesting the diuine reuelations, which doe immediately depend vpon God. Which kind of speaking is called illumination, one Angel illuminating another. Nor do all the Angels confer together in this manner, but only the superior with the inferior, & wee may say that all the Angels of darknesse are dumbe, beeing vnable to speake in this sort: because the diuine iudgements are not reuealed to them, they beeing deprivied of celestially grace, and condemned to the eternall horrors, therefore it is true, that *illud erat mutum*.

Claudio. All these reasons are faire, woorthy and quaint enough: but yet it seemes to me a very great matter, that the father of lyes, that importunate shamelesse accuser, that iangling false tel-tale, who delights so much in lying: should be sayd to be dumb, to hold his peace, and obserue silence.

Lodouico. A thousand other reasons there are, wherefore the diuell should be called dumbe, and euery one far better then other: but I suppose, that I haue answered formally enough to your doubt; yet, if I thought, that (by length of argumente) I shoulde not growe tedious and offensive to you, I coulde produce you diuers other.

Claudio. Your talke is so sweete, your discourse so ingenious, and my desire so insatiable, (not that I couet to heare matter of noueltie, as perhappes this may appeare to bee, which (by the curiositie) affoordes as greate commoditie:) that I hope to attende you in the height of contentment, without any thought or touche of tediousnesse. Say on then, without anye eye to length

length of time, which, I dare assure you will seeme short enough, except it may grow to offend your selfe: otherwise, to me it is most welcome.

Lodouico. Sometimes, when two men confer together, and (in Exāple of one talke) one of them telles a lye, as struiuing to make it mainly beleued, if (peraduenture) there steppeth one in vnlooked for, who knows at first sight (as we say) the trueth of the matter, and how falsly the one informeth the other: vndoubtedly, if it were not for manly respect, publique disgrace, or such like modest forbearance, me thinkes he should say; *Hold thy tongue lyer, do not I know how foolishly thou lyeest, and how shamelesly thou strimest to make a lye beleued?*

The doctrine of truth, according to the opinion of a learned father, consisteth in three things, to weet, *In the thing that is to be beleued; in that which is to be hoped for, and in the thing that is to be done.* The first prooffe, confirmed by an ancient father. for the deuill, talking to man with his three forked Cerberine tongue, as the enuy of mankind, and as the deprauer of the diuine honour; he teacheth the quite contrarie of all that is to be beleued, he cherisheth men in dooing vnciuill actions, and such as beseeme not the diuine aspect, making promise of vaine things, altogether woorth iust nothing. But Christ comming in place, the master of trueth, and hearing so many lyes vttered by him, thrusts the ly into the deuils throat, and with the triple corde of trueth, binds fast his tongue; enstructing the verity of things that are to be beleued, the honetty of things that are to be done, & promiseth the eternity of heavenly things, which are only to be hoped for. Oh, wold you not then, & at such a time, haue this damned lyer to rest silent, to be mute & dumb frō any more lying? *Et illuderat mutum.* Christ thrusts the lye into the deuils throat.

Yet better. Iesus Christ is the truth it selfe, *Ego sum via, veritas & vita: I am the way, and the trueth, and the life.* This also could his very enemies themselues confesse, when (fraudulently) they sayd to Christ: *Magister, scimus quia recte discis & doces, & non accipis personam, sed viam Dei in veritate doces: Master, we know that thou sayest and teachest right, neither dost thou accept mans person, but teachest the way of God truly.* The second prooffe of the truth it selfe. *Mat. 22. 16. Luke 20. 21.* Contrary to trueth is a lye, the deuill is the inuenter, the father and begetter of lyes: now, would not you, that Christ comming vpon the earth, and deliuering this eternall truth, that the father of lying (despight his heart) shoulde haue his mouth lockt vp, and stand dumb? Therefore it is written, that *Illuderat mutum: Communatus est ei Iesus, dicens: Obmute sce. Iesus rebuked him saying: Hold thy peace.* A lye is quite contrarie to the trueth. Mark. 1. 25.

The third
proofe, of the
wisedoe of the
father.

2. Cori. 1. 23. 24.

When the e.
ternal wisedoe
speaketh, the
Deuill must be
silent.

Sap 7. 30.

Luke. 4. 41.

Iohn. 3. 44.

The fourth
proofe, of the
woord of the
father.

The Deuill
speakes not at
the woords
presence.

The fift
proofe, of the
tongue to
speake, giuen
only to man.

Numb. 22. 18.

29. 30.

Balaams Affe
spake, but vn-
derstood not
what he sayd.

Yet better. Christ is called the wisedome of the eternall father. *Nos autem predicamus Christum crucifixum, Iudeis quidem scandalum, Gentibus autem stultitiā. Ipsi autem vocatis Iudeis atq; Grecis, Christum Dei virtutem, & Dei sapientiam.* We preache Christ crucified, vnto the Iewes euen a stumbling block, and vnto the Grecians, foolishnesse. But vnto them which are called, both of the Iewes and Grecians, we preache Christ the power of God, and the wisedome of God, &c. It could not be otherwise possible, but this eternall wisedome being speaking on earth, the deuill must needs then be dumbe & silent, yea, euen in despiight of his cheefest height of malice. For, *Sapientiam autem non vincit malitia; Malice cannot ouercome wisedome*, therefore, maugre all his mischeefe and malice, he is dumbe: *Et illud erat mutum. Et increpans non sinebat ea loqui.* He rebuked them, and suffered them not to speak, &c. For it is against equity, when the eternall wisedome speaketh, that foule malice shold be prating too, so much the rather, because he can neuer open his mouth, but lyes are ready to issue forth: *Cum loquitur mendaciam, ex propriis loquitur.* When he speaketh a lye, then he speaketh of his owne, &c.

Better yet. Christ is the word of the eternal father; contrary to a word is silence or to be mute, or (at the least) contradictory. The deuill euermore opposeth himselfe against God, therefore at the presence of the word, he speakes not: *Et illud erat mutum.* And I am sure you wold not otherwise, but when the Creator speaketh, the creature (whether he wil or no) must hold his peace.

Better yet. Among all the creatures, to man only, was giuen a tongue that coulde speake, for albeit many other creatures haue tongues, yet can they not speake with them, but man alone. The Assie that Balaam rode on, spake, but vnderstood not what he spake, when he sayd, turning aside to his smiter: *Quid fecit tibi? Cur percussis me ecce iam tertio? what haue I doone vnto thee: that thou hast smitten me now three times? whereto Balaam answered: Quia commeruisti, & illuisti mihi: vinam haberem gladium vt te percuterem.* Because thou hast deserved it and hast mocked me: I would there were a sword in my hand, for now I wold kill thee. And the Assie replied againe: *Nonne animal tuum sum, cui semper in sedere consueuisti vsque in presentem diem? Dic, quid simile vnquam feci in tibi? Ans I not thine Assie, which thou hast ridden vpon since thy first time vnto this day? haue I vsed at any time to do thus vnto thee? &c.* But in al these lamentatiōs which the Assie made, hee neuer vnderstood himselfe, because hee was but a beast.

But what greater beast is there then the deuill, who is called by Saint Bernard: *Bestia omnium bestiarum bestialissima: the beast among all beasts, the very beastliest?* And a reuerend Father, at the very point of surrendring vp his soule to his Creator, sayde, vpon the deuils appearing to him: *Quid astas hic cruenta bestia? Why standest thou heere thou bloody beast?* Likewise S. Iohn in many places of his Apocalyps, calles him the beast, and, in the shape of a beast, diuers times he sawe him. *Bestia quam vidisti, fuit, & non est, & ascensura est de abyssu.* The beast that thou hast seene, was, and is not, and shall ascend out of the bottomlesse pit. The deuill then beeing such a greate deformed beast, who voluntarily hath abandoned his cheefest good, how would you then that he should speake? therefore, *Et illud erat mutum.*

The wordes of S. Barnard concerning the Deuill. A reuerent father, at his giuing vp the ghoulte. Apoc. 17.8.

Yet better. When Adam transgressed the diuine commandement, God came, and reprooued him greatly for it: but he excused himself by saying, that he had not eaten, but only, as fearing to offend his beloued companion. *Mulier quam dedisti mihi sociam, dedit mihi de ligno, & comedi: The woman which thou gavest to be with me, she gaue me of the tree, and I did eate.* God reproouing Eua for the fact, she also excused her selfe, by saying, that the Serpent, the beast infernall had deceiued her. *Serpens decepit me, & comedi: The Serpent beguiled me, and I did eate.* But the deuill stood as dumbe, and sayd nothing in excuse of his sin, therefore; *Et illud erat mutum.*

The fixte Proof, of Adams transgressing Gods commandement. Gen. 3. 12. 13.

The Deuill stood dumbe, without any excuse.

Claudio. What should the wicked beast haue answered in excuse of his euil: but that he did it on meer malice, on rooted & inueterate enuy, not by frailty, or any other suggestion;—could he say he sinned? Som other reasons more proper, wold I haue had you alleaged, whereby this mutiner might be called dumb: because all these hitherto rehearsed, though they be very good, yet none of the hath so smooth a taste, as absolutely to sic my desirous appetite.

Lodonico. We may say that he is called dumb, because he makes vs all dumb with his false suggestions, and by them he worketh so much as he can: for example, That we prayse not the Lord, neither speak to him in our prayers, nor confesse the multitude of our sins, but in al & for al, we hold our selues silent rather. Therefore (perhaps was it) that the mā possessed with the deuill, wherof the Euangelist speaketh, where he saith, *Et illud erat mutum*; was not onely dumb, but blind & deafe likewise, so that (in no māner) he could either prayse God, giue good exāple to his neighbour, or confesse the greuous burde of his own sins, to weet, neither with his heart, or any kind of other gesture.

The seauenth prooffe, of the Devils making vs all dūbe by his false suggestions. Mat. 12. 22. Example of the blind man in the Gospel.

For, if a man sees not the good examples of others, nor heares the holy documentes of heauenly doctrine, nor can require with his tongue, what appertaineth to the health of his soule: very vnaptlie can his hart (being naturally inclined to euil) think any good thought without the especiall assistance of God.

The maner of the Deuils afflictions layd on the blinde, and their seuerall ends.

Hence was it, that to bring this poore wretch to extreame necessitye, he lockt vp his eares, because he should listen to no godly doctrine; shut vp his sight, to the end, he might not behold other mens good examples; and because he should not preuent his owne ruine, he tied a knot vpon his tongue, least he might (otherwise) prayse the Lorde, admonish his neighbour, confesse his faults, aske supply for his wats, and conser (christianlike) among his friends: and beeing (by him) reduced to this lamentable estate, he hoped afterward, that he would fall into the sinne of desperation.

An other reason, why he is called dumbe. Scipio Affricanus. Titus Manlius firnamed Torquatus.

He is also called dumbe, by the effectes which he worketh in vs, and by the infamous conquest he maketh of vs. In like manner, as *Scipio Emilianus* was called *Affricanus*, onely for conquering *Affrica*, and ioyning it to the Romane Empire. Or, in such manner as *Titus Manlius*, who killing (in a combate) a knight of *Fraunce*, and taking a chaine from his neck, which hee put about his owne: was called *Torquatus* by the chaine, which in the Latine idiome is tearmed *Torques*. So the deuill, making a man dumbe, and bereauing him of the vse of speeche, is therefore called dumbe himselfe.

The eight prooffe, by comparison of a Prince, besieging a Citie round about.

Claudio. An honest stranger, in good sadnesse (my Lorde) is this, that for the good lodging allowed him, returneth such an vnkind counter-change. The vile deuill dealing with this poore man, like as a Prince doth: who, because he would domineer ouer some citie, besiegeth it first round in euery part with his army, so that on no side succor can be expected. Whereupon, the Citizens seeing themselves in this desperate estate, do surrender themselves vp into their enemies hands.

Example of Holofernes his besieging of Bethulia.

So did *Holofernes* when he besieged *Bethulia*, with an hundred thousand foote Souldiers, and twenty two thousand horsemen: he damd vp all the passes, quite chaunged the water courses, so that in the space of twentie dayes, they had not in the citie one droppe of water. Theyr case beeing thus desperate, they resolu'd to glue vp themselves, (as a preye) into the Armies power, and had doone so, but that (by a supernaturall helpe) God sent them succour.

So dealt the deuill with this poore man, Damning vp the torrent of speech or eloquence, closing vp the way-gate of hearing, and robbing him of the cheerfull benefite of sight: that then drouping down into despaire, he might (by none of those organes) expect any succour. That so hauing, by no way of the senses, any entrance left for helpe, he seeing no man else to do good, that (by their example) hee might conuert; he hearing no preaching against him, that his heart thereby might take a loathing of it, and he, speaking not one word with his tongue, least by true contrition, and confession of his sins to God, he might call and crye to him for help in this extremity, might despaire and dye.

Allusion of the Devils dealing with this blinde man.

Herein, the deuill obserued the rule of him, who entring into a chamber to sleepe, commaundeth those of the house, to keepe strict silence, shut vp the windowes, lock vp the doores, to the end, that not onely any noise might offend him, but also, that the least glimpse of light should not be discerned. So did the diuell with this poore man, he impeached euery sense, that could yeeld him any seruice toward helpe or health, that the body being so shut vp in obscurity, the soule it selfe might also dwell in darknesse, neuer more to look on the light of celestiall grace.

The ninth prooffe by comparison of a sleeper in a close chamber. Allusion to the poore man.

Lodowico. The deuill is an enemy to euery good worke, and therefore he makes vs dumbe, when we would enter into the closet of our heart, and lay open to God (by true confession) the multitude of our sinnes. And this he dooth, because we should not vnfold our infirmity, to the true phyfition of our soules, therefore he then striueth most to make vs dumb, when silence ought most of all to bee broken.

The tenth prooffe by the Devils hindering vs, from confessing our sinnes to God.

Little cares the laoler, or (as we may rather say) the prison keeper, if his prisoners walke about the house at liberty, without fetters on their feete, or manicles on their handes, when the prison gate is safe shut vp; and himselfe keeps the key thereof. Euen so, little cares the deuill, if the miserable sinner haue his hands at liberty, to giue almes, or doe any other good deede, if his feet also be vnbound, to visit the sick, the imprisoned, or to goe where any other neede is required: so that the doore of the mouth be fast lockt vp, whereby he might call to his Lorde and maker, to tell him the weight and burden of his sinne, that lyes very heauily vpon his soule, therefore it may be very well sayd: *Et illud erat mutum.* I thinke the Prophet Esay meant as much, when he sayd: *Solue vincula colli tui, caprina filia Sion: vntye, or take from thy neck, the snare that holds thee captive, Oh*

Comparisn of a Taylor, or prison keeper.

An excellent Allusion, well worth the marking.

Esay. 52. 2.

daugh.

daughter Sion, that is to saye., the sinfull soule to forsake her sins.

The eleuenth
proofe, by a
chaine or snare
fastened
about the
neck, by way
of comparisō.

Among al the chaines or snares for thraldome, that which is fastened about the neck, is the very worst of all other, because, by the least twitch of restraint, a man therby may be strangled & dead. Although the thief in the prison, haue his hāds & feet shackled, yet notwithstanding, he hath some hope of life, either by fauour of friends, or by a great sum of mony, or else by flight. But when he sees the hangman, to fasten a cord or chaine about his neck, he takes himself to be quite dispatcht, and no longer hope of life then remaineth. In like manner, the wretched sinner, though his hands and feete be restrained from any good acte, yet it hurteth him not so much, as to lose the libertye of his speeche, to haue his throate and windpipes passage stoppt.

Allusio to the
wretched sin-
ner, by the be-
nefit of his
speech.

The Deuill his
dumbe coller.

For, if he haue but the freedome of his tongue, there is sound hope of inward health, for that organe will yet intreate for him, speaking sincerely, simply, humbly, purely, faithfully, nakedly, mournfully, discreetly, freely, strongly, incessantly, shamefastly and obediently, he may haue remedy for all euilles whatsoeuer, by this happy meanes of calling to God, before his case be vtterly dispatcht. Therefore the diuel (more then by any other restraint) watcheth to stifle vs with this dumb coller, for then he counts himself sure of his prey, neuer doubting the perdition of the poore sinners soule, in which respect we may wel say; *Et illud erat murum.*

The twelfth
proofe, by cō-
parison of the
woolf and the
poore beaste.
Allusion to the
infernall
woolfe.

Matth. 25. 33.

Claudio. The very engine and snare of the wolfe, who, the first thing he doth with his prey, fastens his teeth surely to the throat of the beast, to the end he should not cry: for by crying, the watchfull dogs (beeing neer hand as keepers) might recouer the poor beast out of his teeth. So deales the infernall wolfe, with poore, iust, innocent sheep or lambs, for so are they called by Christ himself in the Gospel, for many respects: *Statnet quidem ones a dextris suis: He shall set the sheep on his right hand.*

Preachers are,
or ought to
be, the care-
full watchmen
of our soules.

The first thing he dooth, he seeks to strangle them by the throat, to the end, they should not crye out, to the careful watchmen of their soules, the Preachers and dispensers of god his sacred blessings, (who haue the furniture for their soules safety in their keeping, and watch daye and night, for defence of theyr flockes,) leaste by theyr prayers, preachings and deuoute exhortations, they shoulde regaine them, from the deuouring teethe of this infernall wolfe.

For he cares not, though they shew some fewe fruites of faith, as giuing almes to the poore, hospitality to the harbourlesse, and praying for the oppressed: but (by no meanes) must they call to God and his ministers, to lay open the foule deformities of their sinnes, to reueale the true compunction of their heartes, but smother all in silence, stifle one penitente thought, with a thousand preparations to deedes farre worse and worse, and (as apte for his purpose) hee hath five seuerall sharpe teethe, wherewith hee gripes them.

The Deuill moste hinders our calling vpon god.

The Deuill hath five seuerall teeth to gripe withall. Of the firste tooth, shame.

The first, is shame, for when a man sinneth, the deuill deprives him of all blushing, and euery good or manly respect, till he comes into the Church, and then he restores it him againe, and his comely blushing colour may be perceiued, euen with intire remembraunce of his heauy transgressions. But what dooth he vpon this? when he sees the poore sinner ready to talke with God, and to vnlade the freight of his ouerburthened conscience: euen then he intricates his mind with a thousand strange thoughts, & rounds him in the eare with some silent suggestions, as thus.

If thou disclose thy secret sinnes to God, or shewe thy selfe to be ashamed of them, and intendest a perfect course of repentance: why, others being by, and seeing thee, they will throwe the Publicanes disgrace in thy teeth, and say; thou art an hypocrite, a dissembler, makest a shew of outward holinesse, and art (indeed) but a very deuill. So, euery one will be doubtfull of conuersing with thee, as hating hypocriticall and formall holinesse: and where before, thou wast reputed for an honest man, of fellowly, friendly and sociable conuersation; thou shalt now be held for a reformed foole, a melancholy, precise & captious companion, with a thousand other such hellish obiections, wherewith you are better acquainted in this kind, then I can expresse them.

The malicious suggestion of the Deuill whē we are in the Church, talking with God.

Lodowico. This toothe is to bee broken in his mouth, with a god sound stroke, and let it bee, the perfect consideration, that at length hee shall bee discovered to all the worlde, according as God spake by the Prophet *Nabum*. *Reuelabo pudenda tua in facie tua, & ostendam in Gentibus nuditatem tuam, & regnis ignominiam tuam, &c.* I will discover thy skirtes vpon thy face, and will shewe the nations thy filthinesse, and the kingdomes thy shame &c.

How the Deuils first tooth is to be broke. *Nabum. 3. 5.*

Socrates walking through the city, espied a yong mā, who stood ready to step forth of an harlots house, but so soone as he saw *Socrates*, seeing he

Exāple of Socrates, seeing he

a yong man
cōming forth
of an harlots
house.

Allusio to the
sinful soule.

The deuils se-
cond tooth:
Feare of re-
pentance.
The deuils
hinderance.

How the de-
uils second
tooth is to be
broken.

The deuils
third tooth:
Hope of long
life.
The deuils
false persuasio

How the de-
uils third
tooth is to be
broken.
Similie.
Allusion.
Eccle. 9. 12.

he returned into the infamous house, as one ashamed. But *Socrates* passing on, sayd to the young man: *Non te pudeat exire, sed intrasse: Thou oughtest not be ashamed to come forth of that bad house, but rather for thy entring into it.* Euen so the sinfull soule, it should not be ashamed to issue forth of the infamous house of sinne, the mansion and dwelling of the deuill, but for first entering into it rather; it behooueth vs therefore to bee carefull of breaking out this tooth.

Claudio. The second tooth, is the feare of repentance, whereto the offended conscience speaketh, and saith, it is the sinne of luxury, for chastisement whereof, let the pampered ouer-hot body fast with bread & water. But the deuill watching (as before) his fit opportunity, tuncs the tongue with this answer; I am not able to fast, or forbear what my appetite desireth, what repentaunce then is likely to ensue vpon this nice nature?

Lodouico. This tooth is to be broken, and that very easilie, by due consideration of the paines eternall. So may wee soone refuse, & put down the deuill when he frights vs with the feare of repētance, to tell him: That a greater feare hath surpris'd thee, euen the sufferāce of those paines, which neuer will be ended.

Claudio. The third tooth, is the vaine hope of long life, vraging the sinner, to procrastination of repentance, by a false persuasi- on of liuing long time: as trusting in the iocund youth of years, the strength of our members, and the present health of bodie. Neuer remembring, how fraile this mortall life is, compared by holy *Iob*, to the wind, to a shadow, and to a flour, things that vanish altogether, with a glaunce of an eye or a puffle of breath.

Lodouico. If we would breake this toothe with small trauaile, let vs then consider, that there is nothing more certaine then death, nor more vncertaine then the houre thereof. And that, as the fish be- comes taken by the hooke, and dyes, when he thinkes to liue a lon- ger date, and voide of taking: euen so is man in the hand of death, caught when he most hopeth of long life. According as the wise man sayth. *Nescit homo finem suum. sed sicut pisces capiuntur hamo, & sicut aues laqueo comprehenduntur, sic capiuntur homines in tempore malo, cum eis ex templo supernuenerit.* No man doth know his time, but as the fishes which are taken in an euill net, or as the birds that are caught in the snare: so are the children of men snared in the euill time, when it falleth vpon them suddenly.

When the simple bird feedes most sauously on the baite, then
with-

without any meanes of escape is she taken. And euen the very same is the case of man, when least he thinketh on the hour of death, in this vnexpected hour is he taken, & fals into death, the fowlers snare: therefore with this consideration, we may break the tooth of vain & bootlesse hope.

Comparisō of the birds feeding, with the Allusion.

Claudio. The fourth tooth, is this weake opinion, that by no meanes we must repent vs, of any huff-cap or riotous sinne, because (saith he) they are tearmed but good fellowship, tricks of youth, or manly qualities. Beside, if we should repent them, it were but needlesse, for (within a day or two) we shal fall into the same againe, and then the labour of repentance may be very wel spared. And what ensueth here? only this conceit is daily buzz'd into our eares by the diuell: That we haue a certaine kind of good will, to leaue off these vanities, but the more we striue to forgo them, the more our nature fastneth liking on them, and sins incident to nature, doe admit tolleration.

The Deuils fourth tooth: Carelesnes of riotous sinnes.

The Deuils insinuation.

Lodowico. This tooth must needs be puld out, for by breaking it, some piece or stump may be left behind. Consider but thus much, The knight or Souldiour may well be counted foolish, that, returning greeuously wounded from the battaile, will not suffer himselfe to be drest, or his hurts bound vp, but (in a brauery, and to be reputed a lusty gallant) saith to the Chirurgian; Thou shalt bestow no paines vpon me, because to morrow I must needs be in the battaile againe. Foole, foole, might the Chirurgian answer him, is it not better going wel & halfe cured, then weakely, and with thy bloud streaming forth about thee?

How the Deuils fourth tooth is to be puld out.

Comparisō of a wounded Souldiour.

In a far worse estate is the sinner, that makes so slight an account of repentaunce, and will not giue ouer sinne, because his nature affecteth to sinne. Fall downe vpon thy knees, put on a more humble and tractable spirit, and desire thy Lorde God to giue thee grace, that thou maist abstaine from all sinnes whatsoever: and if thou doe thy part in true penitence, so much as lyes in thee, thou shalt finde God readye (at all houres) to assiste and strengthen thee.

Allusio to the sinfull man.

Claudio. The fift tooth, is presumption, relying too much vpon the diuine mercy, and saying within thy selfe; God is so mercifull, as hee will not permit mee any way to perish. Hee pardoned *Peter* his owne denyer; *Paul*, his Churches greuous persecuter; *Mathew*, the rich couetous tol gatherer; *Zachew* the Publican, *Mary Magdalen* the great sinner, the *Samaritan* her heresie; the woman

The Deuils fift tooth: presuming too much vpon

Gods mercie. The sinners alleading of Exāples in his owne presumption.

her adultery, and the theefe his iniquitie, why then he cannot chuse but pardon me too. This presumptuous wretch neuer considereth the true and intire repentance of all these before named, and the especial graces of God (therby) conferred vpon them; such as he bestoweth not vpon euery one, but only on those, that in singlenesse of soule, & vnfayned repentance seeke after them.

How the De-
uilles first
tooth is to be
broken.

Lodowico. This tooth may be broken, by due consideration, that many are the eternall paines of hell, and many are condemned to endure them, for presuming too rashly vpon the diuine mercy; weening to compasse that faucily, which is no way to be had but by true simplicity, or to haue a labourers hyre for idlenesse, when, he that worketh not, must haue no wages. Vnwise may we call him, who being false into a quagmire, with a purse full of mony in his hand, & in very great perill of perishing, wil yet refuse, to catch hold on a cord, cast to him from a friends hand, that by vsing some meanes to fasten it about him, he may the sooner be drawne out of daunger. But he, like a foolish man, loth to let fall the purse out of his hand, because he would not loose such a sum of mony: refuseth the cords helpe; so (at one instant) the purse and his life are lost together.

Allusio to the
sinner, that re-
fuseth peace in
due time
offered.
Of Mercie.
Psal. 69. 2.
An excellent
comparison.

In a far worse case do I account the sinner, that refuseth to accept the diuine mercy in due time, but preferreth a foolish delight before it, & so is damned wilfully: for *Misericordia*, is sayd to be, *quasi miserationum chorda*. We by our sinning, doe fall into the bottomlesse depth of hel, as *Dauid* sayth, *Infixus sum in limo profundi; I stick fast in the deep mire*, & god, in meer compassion, casts forth the cord of his mercy, to saue vs from perishing in our sins: but then, vaine loue to this world, which we hold in the hand of our hart, will not permit vs (for lucre thereof) to take hold vpon it. Let vs therefore learne to be wise, and know when this gracious blessing is offered vs,

Similie of
Time or occa-
sion.

Prouerb.

Psal. 120. 2.

It comes, after the manner of time or occasion, figured by our elders with a hairy forefront, but a bald scalpe behind, whereon grew the prouerbe: *Fronte capillosa; post est occasio calua*. Let vs not suffer our selues to be caught of this rauening wolfe, nor be stricken dumbe by him; but breaking his hellish teeth, crye out with the Prophet *Dauid*, that we may be heard: *Ad Dominum cum tribulaueris clamans; & exaudivit me*; when I was in trouble I called vpon the Lord, and he heard me. For, to be silent in such necessity, is a most diuellish and detestable error, therefore let vs say; *Et illuderat unum.*

Finis Cap. 10.

The



The Argument.

Continuing on still the same matter and discourse, with diuers other excellent reproofes of this mighty sinne of unwillingnesse to repent, and easing our consciences of the heavy burden of sin, wherein no silence is to be kept. And that the detractors tongue is like the Serpents: Also, how we ought sometimes to crye out, and sometimes to hold our peace.

Chap. II.



LAUDIO. God commaunded in Deuteronomy, the two and twentieth Chapter, that, if a virgin were deflowred in the city, she should be publicly stoned to death by the people, and he yeelds the reason for this so seuer punishment. *Quia non clamauit cum esset in ciuitate*: Be-
 The thirteenth prooffe, by a Virgin deflowred in the Citty.
 Deut. 22. 24. 25. 26. 27.

For if she had cryed out, perhaps, the impudent man would not haue been so forward, in committing such a great misdeed: & by her not crying it appeared as an euident signe, that she condescended to this lustfull act.

But if it so happened, that in the field shee was deflowred, then God commaunded, that the man onely should be stoned, and not the woman: because although she had there cryed out, she could not haue had such helpe, as she might in the city. *Sin autem in agro reperit vir puellam, &c. Et apprehendens concubuerit cum ea, ipse morietur solus, puella nihil patietur, nec est rea mortis: quoniam sicut latro con surgit contra fratrem suum, & occidit animam eius: ita & puella per-*
 Of the virgin deflowred in the fildes.
 pessa

peffa est. Sola erat in agro, clamanit, et nullus affuit qui liberaret eam.
 But if a man find a betrothed maid in the field, and force her, and lye
 with her, then the man that lay with her, shall dye alone. And vnto the
 maid thou shalt doe nothing, because there is in the maid no cause of
 death: for as when a man riseth against his neighbour, and woundeth
 him to death, so is this matter. For he found her in the field, the maide
 cryed, and there was no man to succour her.

Allusion of the
 cōparison.
 Amos. 5. 2.

Our soule is this faire young virgin; *virgo Israel, proietta est in
 terram suam, non est qui suscitaret eam.* The virgin Israel is left vpon her
 land, and there is none to raise her up. Oh how many soules shal be sto-
 ned eternally in hell fire, for not being subiected to this cry of hearty
 repentaunce? because the diuell hath so stopt their throats, as they
 cannot crye to god at all, but sitting wilfully dumbe, and stubbornly
 vnrepentant, deseruedly they perish. Whereas, if they had followed
Dauids rule, and (by maine stearne voice) broke the diuels dumbe
 strings; they might haue triumphed at the sight of his owne deceit,
 and cast in his teeth, that repentance only, is able to free any soule fro
 him, & so haue giuen him this bone to gnaw on, *Et illud erat munus*
sumum.

The foure-
 teenth prooffe,
 of eloquent
 worldly spea-
 kers and drow-
 sic sluggards
 when
 they should
 talke with
 God.

Sometimes I haue seene diuers Gentlemen, yea euen of this city
 very well deriued, to bee most gracious in speeche, and (in their fa-
 miliar conference) so eloquent, as they needed not giue place to the
 very perfectest Oratour, so excellently were they prouided for this
 fraile worlde. Notwithstanding, when they should come to talke
 priuately with God, to lay open before him the heauy load of their
 sinnes, to speake in the true eloquent key of a repentant soule, with
 prayers and petitions to pearce the heauens: they haue shewen them-
 selues sleepey, sluggish and made of lead as it were, nay, meerely
 dumb, and so silent, as they coulde hardlye affoorde to open their
 mouthes.

Of women
 quick enough
 of tongue, for
 any thing con-
 cerning pride.

In like manner, wee finde diuers women of a quick and ready
 tongue, for any thing concerning pride, voluptuoulnesse, or what
 their peeuish humour affecteth, as at playes, vaine pastimes or such
 like delights. But let them come into the Church, where atton-
 mente is to bee made, betweene god and their wretched polluted
 soules, the diuell then strikes them dumb, drow sic and negligent. Or
 if they talke at all, he will be sure to fit them another kind of way,
 with talke of proude attyres, praising of idle fashions in such and
 such gossips, or deuises of delicates for the bellie, or where to meete
 at some wanton exercise. So, in stead of repenting their sinnes, they
 heape

heape sinne vpon sinne, extolling their owne vertues (if perhaps they haue any at all) far worse then the Pharisey, which eyther in man or woman is to be highly reproofed.

A learned Doctour affirmeth, that, *Omne nocuum inclusum magis nocet*, whereby we may gather, that putrification within a wound, causeth greater anguish, then when it is drawne forth, for then the paine is more tollerable. Euen so, the soule that hath many sinnes hidden in it, is not much vnlke to such filthy putrification: for if by the launcing rancour of true repentance, they be not gotten forth, and pardon obtained, they wil so much the more painfully afflict the soule, bite the conscience, and suffer the mind to inioy no quiet.

As may be said of him, that nourisheth melanchollie in his hart, whereby he pines and droupes away, euen til death make seazure on him, according as sayth the wise mā. *Multos enim occidit tristitia, & non est utilitas in ea.* Sorrow hath slaine many, and there is no profit in it. But if a man vtter his griefe to a faithfull friend, that knowes how to comfort him: Oh what a cheering ioy is it to the poore afflicted hart? for Salomon saith; *Fauus mellis composita verba, dulcedo animae, sanitas ossium.* Faire woordes are as the honie-combe, sweetenesse to the soule, and health to the bones. How can the soule be in health, that is full of putrification, and ouercharged with sinne? and deales as the Pharisey did; boaste of good deeds, and hide therby foule sins? it is like to one let blood, that giues passage to the best, and keeps the worst behinde.

In Phlebotomy or bloud-letting, when wee see the good bloud to come first forth, we vse to say; it is a bad signe, because the good bloud leauing the body, and the bad making no issue at all, it is held to betoken the death of the patient. On the contrary, when the corrupt and putrified bloud first makes his passage, it is a signall of health to the partie. Euen so, when a proude and an opinionate sinner comes to conferre with God, standing vpon the conceipt of his owne well deseruing in some kindes; and shall presume to say: O Lord, I haue not robbed, I haue not blasphemed thy name, I haue not committed adulterye, and other such like cleerings of him selfe: It is an apparant signe, that as foule sinnes are remaying behinde, and as greatly doe endaunger the death of the soule.

Nor is this to be held as any repentaunce at all, or contrite confession of our transgressions to God: but rather a deuillish exaltation, and vaine-glorious iustification of our selues. For humble confession

K. 1.

and by the deuill.

The fifteenth
proofe, of an
inward festering wound.
Allusion to
the cōparison

Similie.

Eccle. 30. 25.

Prouer. 16. 24

Of the Phari-
saicall sinfull
soule.

Comparison
of Phlebotomy or bloud
letting.

Allusion to the
comparison.

Of vayne and
idle iustifying
of our selues,
vrged onely

and true repentaunce, is a free accusation of our selues for all faults committed; without vaunting of any good worke whatsoever, which is neuer doone, but by the craft of the diuell, making vs dumbe in our dutie, as himselfe is dumbe: *Et erat illud mutum.* This kind of taciturnitie, or rather dumbnesse, begets great euilles in the soule, and becomes the ruine of the conscience, as *Dauid* affirmeth in one of his Psalmes: *Quoniam tacui, inueterauerunt ossa mea, dum clamarem tota die.* When I held my tongue, my bones consumed, through my dayly complaining, as if he would haue sayd, because I was so silent my bones waxed old, to wit, my vertue became weakned, while I continued crying all the day.

Psal. 31. 3.

Allusion to the prophets woordes.

A Question of *Dauids* speech, crying, and silence.

4

The answer to the former question, of such as are silent, & yet do cry too.

Luk. 18. 11. 12.

Boasting of good deeds, but keeping sinne in silence.

Of the consumption gotten in the bones

Lodouico. What a confused speech is this of *Dauid*? If he held his peace, how did he cry all the day? and if he cryed all the day, how was he silent? A man cannot crye, and hold his peace too, both at one instant, & yet *Dauids* words are: *Quoniam tacui, dum clamarem tota die, inueterauerunt omnia ossa mea.* Because I haue bin silent, while I cryed all day, all my bones are waxed old: how can it stand, a man to be silent, and cry too?

Claudio. *Dauid* speaketh of such sinners, as already I haue spoken of to you, who, after the guise of the Pharisee in the Gospell, at one instant time are silent, and yet cry too, crying out aloud of their owne merits, and singing their owne praises in a loftie straine. *Gratias ago tibi Deus, quia non sum sicut ceteri hominum, raptores, iniusti, adulteri, velut etiam hic Publicanus. Ieiuno bis in sabbatho: decimas do omnium que possideo.* Oh God I thanke thee, that I am not as other men, extortioners, vniust, adulterers, or euen as this Publicane. I fast twice in the weeke: I giue tithes of all that euer I possesse.

Doe you not heare, of how many things they cry out aloud, and yet are silent enough of their owne sinnes? they talk not of such things as may abase them, but boast of all things that may vainely aduance them, by meanes whereof, they fall downe into darkenesse, according as this proude Pharisee did. Therefore in our secret communing and talking with God, we shold not be silent of our sins, but cry loud enough on them, & if any good actions haue attended our liues, to referue them in silence, without so much as a thought of the: for that is a place wherein to accuse our selues iustly of al our crimes & not to make vaunt of any good work.

They that thus pharisaically do cry out on their merites, and silently keep their sins in their own bosoms; get a consumption in their bones

bones. *Inueterauerunt ossa mea, quoniam tacui dum clamarem tota die.* The bones doe signifie our vertues, for, as bones doe supporte the bodie, so doe vertues vpholde the soule: *Omnia ossa mea dicent: Domine, quis similis tibi? All my bones shall say: Lord, who is like vnto thee?* David then saying that by his crying, his bones waxed old & consumed, he meaneth, that the power of our vertues are weakned, by concealing our vices, and vaunting of our vertues.

Simily.
Psal. 35. 10.

The Prophet
David his
meaning.

Any old thing must needes be weake, such is the state of the soule, seeking to hide from God her secret finnes, and all this is the worke of the diuell, therefore, *Et illuderat mutum.* But blessed bee God, who sent his onely begotten Sonne, to dissolue this strict bondage, & crush in peeces this vile snare of the deuill. *In hoc apparuit filius Dei, ut dissoluat opera Diaboli: For this cause appeared the Sonne of God, that he might loose the works of the diuell:* therefore we reade, that Christ cast the diuel out of the mans body, & pardoned his sins also.

Sentence, and
the same al-
luded.

1. Iohn. 3. 8.

Christ came not into the world, to take sinners out of it, but to take away the finnes of the worlde, which are the workes of the diuell, therefore Saint Iohn Baptist sayde not, *Ecce qui tollit peccatores mundi,* but *Ecce qui tollit peccata mundi.* The taking away from the worlde, of the adulterer, the mankiller, the couetous vsurer, the theefe, and the blasphemers: that appertaineth to the office of iustice, which giueth sentence of hanging, beheading, burning, and other kindes of death provided for malefactors. But Christ came to take from the worlde the sinne, not the sinner, to weete, adulterie, pride, ambition, idolatrie, murther, vsury, & such like: Christ takes away the sins, & iustice the sinners; but the diuel (if he might) he woulde take away both vertue, and the vertuous too.

The sixteenth
proofe, by
Christ his co-
ming into the
world.
Iohn. 1. 29.

The taking a-
way of sinners
in their seuerall
offences, ap-
pertaineth to
iustice.
The diuels
intent.

Christ, in taking away sinne from the sinner, deales as the painter dooth, in taking a blemish from his picture: with a dexterious hand, & the perfect vse of his pensill, he takes away the offence, yet harmeth not the picture. God hath stampt in vs his owne perfect figure, and made his Sonne in all points like vnto vs, sin only excepted, what fairer portraite then this was euer drawne in the world?

Christ compa-
red to a pain-
ter.

A most excel-
lent: Allusion.

But the deuill, enuying this rare piece of workmanship, by his craft and subtiltie, made a staine first in the very forehead, and afterwarde in other places, disfiguring mightilie so curious a master peece;

The malice of
the diuell, to
Gods faire
portraiture.

piece: and holding on his course still, to marre the whole together, hinders euery good meane that might reforme it againe. The stayne in the forehead, he couers that with some proude vaile, the stayne in the heart, hee hides that with fonde ostentation, and so for euerie blemish, he hath an apt couerture, to make vs hide and conceale our sinfull infirmities.

The courage
of the penitent
soule.

The finnes,
not sinners.

How to spight
the deuill most.

S. Augustine.

But the penitent soule, though smitten dumbe by this vile enemy, cries out in anguish of spirit to her Creator, and he dipping his pen-
fill in the purple of his passion, makes her as pure and perfect as euer she was before. *Tollis peccata mundi, non peccatores.* And the deuill working in vs this hurtfull silence, is sure to doe it when wee haue most need of speech, yea, of crying out loudest vpon our heauy transgressions, therefore we may still say, *Et illud erat mutum.* We can do no greater spight to the deuill, then by breaking silence with *Dauid*, and crying to the Lord, that hee would take compassion on our sin-
full soules. Therefore sayth Saint *Augustine.* *Si tegis peccata tua, Deus detegit: si detegis, Deus tegit illa, pallio gratia, & misericordia.*

Ose. 13. 7.

The seauen-
teenth proofe:
by interpreta-
tio of Ephra-
im and Israel.

Ladonico. Hereupon (it may be) was it, that the Prophet *Ose* sayd, that, *Ephraim speaking, a great feare came vpon Israel: Loquente Ephraim, horror inuasit Israel.* Ephraim, by interpretation, is *Sharpe*, and *Israel*, the man that saw God. The sinner sheweth great sharpnes against the deuill, when (by true contrition) he layes open his soule to God, in which sense we may terme him to bee the same *Ephraim*. As for *Israel*, well may we tearme him to be *Lucifer*, who saw God, he being one of the chiefeest and most noble angelicall spirits that God created.

The deuils
greatest feare
and dismay.

Now the deuill can haue no greater feare, horror and dismay, then when he sees a contrite sinner, to accuse him selfe of sinne, and (with-
out any thought at all of merit) to condemne himselfe, as vnworthy to come in Gods sight, for then are his finnes pardoned in the death of his deare sonne, and the deuill looseth the soule which he thought he had wonne.

The eigh-
teenth proofe,
the Prophet
Ezechiels
words ex-
pounded.

Ezech. 24. 18.

And who can tell, but that the Prophet *Ezechiel* had the like mean-
ing, in those mysterious words which he spake: *Loquutus sum ad populum mane, & mortua est uxor mea uespere? I spake vnto the people in the morning, and at euen my wife dyed?* as if he would haue said. A great matter is this that hath happened vnto mee, O Lord, because I spake vnto the people in the morning, and to me my wife is dead at euening, it may bee therefore (perhaps) my wife dyed
by

by night, because in the cleare morning I spake to the people, Our wise is our sinne or transgression, which (in committing of it) we take as our consort: and she being naught and wicked, seekes to dye secretly, and in the darke euening of wilful despaire, as ashamed of her owne lothsomnesse. But in the bright morning, that is, in the contrite clearing of our consciences, by the lustre of diuine grace, which shewes our foule deformity, and makes vs humbly acknowledge al our sins (from the bottome of our hearts) to God alone, then is the diuell made mad and highly displeased.

The Authors application of this place of Scripture.

Clandio. Why then I perceiue, that sometimes we ought not only to be silent, but to speake likewise, and cry out with a lowd voice, in such manner as the keepers of a City do exclaime, hearing the enemies drums and trumpets neer at hand, intending the cities ruine & spoile. So then, not with mute voice, but rather in the loudest note of repentance, we ought to breake silence in such a dangerous season, seeing our deadly deformed sins (our very grand capital enemies) seeking all aduantages against the noble city of our soule. Whereto the careful watchmen & keepers thereof, the reuerend, Fathers, Preachers and ministers of the word, doe dayly inuite vs, as beeing put in trust with the charge of so worthy a city. According as the Prophet *Esay* sayth. *Super muros tuos, Ierusalem, constitui custodes: tota die & tota nocte in perpetuum non tacebunt. I haue set watchmen vpon thy walls, O Ierusalem, which all the day and all the night continually shall not cease.* How can they cease, seeing so fierce and mortall enemies, in armed preparation coming against vs? *Quasi romphaa bis acuta omnis iniquitas, plaga illius non est sanitas. All iniquitie is as a two edged sword, the wounds whereof cannot be healed.* Two wayes is the Launce of our finnes made sharpe, depriuing vs both of grace and glorie, killing both the body and soule together, and offending both God and our neighbour: robbing vs of glory, condemning vs into hell fire, confounding our vnderstanding, and quite blinding our will. How then can the carefull keepers of this Citie holde their peace, seeing such cruell enemies comming on vs, and armed with such dreadfull weapons? *Non tacebo (saith the Prophet Ieremy) quonia Ierem. 4. 19. vocem buccina audiui anima mea, & clamorem prelij. I cannot be still, for my soule hath heard the sound of the trumpet, and the alarme of the battell.* Who can chuse but cry now? and cry our with an affrighted feare, when this mortal building is to be shaken with such dread & terror? *Contritio super contritionem vocata est, & vastata est omnis terra; repente vastata sunt tabernacula mea, subito pellas me. Destruction*

The ninth proofe by comparisō of the keepers of a Citie.

Allusio to the former cōparing.

Esay. 62. 6.

Ecc. 2. 4.

Two seuerall wayes where- by the Launce of our sinne is made sharpe.

The dreadfull shaking of our mortall building.

Ierem. 4. 20.

upon destruction is cried, for the whole land is wasted, suddenly are my tents destroyed, and my curtaines in a moment.

What they
doe, that are
mindful of the
day of the lord

Esay. 62. 7.

The prophets
words ap-
plied.

The twentieth
proofe:

How God
spakes by vs,
and not we
our selues.
Luke. 11. 14.

How the
dumbe man
spake, and not
the Deuill.

Sentence.

Luke. 4. 41.
Eccle. 15. 9.

The 21. proofe
agreeing with
the same whereof
Esay speaketh,
saying. Sede
racens, & intra in
tenebras filia
Chaldeorum, quia
non vocaberis
ultra Domina
regnorum. Sit
stil, & get thee
into darknesse,
Oh daughter of
the Chaldeans,
for thou shalt
no more be called
the Lady of king-
domes. Chaldea
by interpreta-
tion, is Scorru,
as much to say
as an harlot, and
what else is this
harlot, but euen
the sinful soule,
who hath broken
faith with God,
by the meanes
of sin: and of a
beautiful spouse,
which she was
to God; (Spon-
sato

Lodonico. They also that are mindfull of the day of the Lord, so dreadfull and terrible, can do no otherwise, but euen break silence, & cry out in teares. They likewise, that ruminare on the infinite fauors, and singular graces hitherto extended toward them, cannot abstain, but break forth into diuine praises, euen as the Prophet Esay did. *Qui reminiscimini Domini, ne taceatis, & ne detis silentium ei, donec stabiliat, & donec ponat Ierusalem laudem in terra.* Oh you that are mindfull of the Lord, keep not silence, and giue him no rest, till he repaire, and till he set up Ierusalem, the praise of the world. As if he wold haue said; O you that remember God, you that are mindfull both of his iustice and mercy; in no case see you be silent, neither let him enioy any rest: vntill he establish, and bring our soules into that land of promise, so worthy of all glory and eternall laude.

But al this crying out, is not any part of our speaking, but euen the voice of god himselfe, as we haue said before, & therefore, by our crying out in this manner, we breake not silence; for such a silence shalbe with god, as a loud speaking voice. As we may note in the man possessed with the diuel, who being silent in this sort, Iesus threw out the diuel, to the end the possessed mā might speak, *Erat Iesus eiiciens Demonium, & illud erat mutum: & cum eiecisset Demonium, loquutus est mutus.* Iesus cast out a diuel which was dumb, & when the diuel was gon out, the dumb spake. The dumb mā spake, but not the diuel, for it pleased god to hear the man speak, in regard he spake well; *Loquebatur recte*: but he would not admit the diuell to speake, because he could speak nothing but euil, & as a detractor. In like māner, when (in their dissembling speeches) they praised him, Christ immediatly made the silent, because, the praise of a defamer is but meer infamy. Such is that of the diuel, therefore; *Increpans, non sinebat ea loqui*, and the reason hereof is alleaged by Salomon: *Non est speciosa laus in ore peccatoris.*

Claudio. The silence then that is acceptable to god, it may be, is the same whereof Esay speaketh, saying. *Sede racens, & intra in tenebras filia Chaldeorum, quia non vocaberis ultra Domina regnorum. Sit stil, & get thee into darknesse, Oh daughter of the Chaldeans, for thou shalt no more be called the Lady of kingdomes.* Chaldea by interpretation, is Scorru, as much to say as an harlot, and what else is this harlot, but euen the sinful soule, who hath broken faith with God, by the meanes of sin: and of a beautiful spouse, which she was to God; (Spon-

fabo te mihi in fide; I wil marry thee vnto me in faithfulnessse: is now become the harlot of the diuel? *Tu autem fornicata es cum amatoribus multis, in via stabas expectans eos. Thou hast plaid the harlot with many louers, thou hast sit waiting for them in the wayes.* Therefore saith God to the sinful soule: Sit down false wretch, hold thy peace, speake not for shame, but get thee hence into cloudy darknesse.

Three things therefore ought euery penitent sinful soule to do, for obtaining remission at the hands of god: to sit downe, to be silent, & enter into darknesse.

The three duties of euery penitent soule.

Sit downe, for quieting of the mind. For, as the Philosopher saith: *1. To sit down.* *Anima quiescenda sit sapiens.* Sit down, because by ceasing from sin, & taking repose from temporall affaires, the mind may be the better eleuated to god. *Sedebit solitarius, & tacebit, & lenabit se super se.* There is nothing that more exalteth our spirit to contemplation of celestiall things, then keeping our selues far off from worldly occasions, and with a sweet silence to be retired into some solitary place, free from the offensiue noyses of the world.

Jerem. 3. 1. Nothing makes vs to minde heauen more the our retyremēt frō the worlde.

Secondly, we ought to hold our peace, not prattle on temporarie trash, except as despising it, for, much more is the hart moued to compunction, by such a contemplatiue silence, then by a tedious talkatiue protestation, therefore saith *Ezechiel; Ingemisce tacens in conturbatione spiritus. Mourne therefore silently in affliction of spirit.* *Pliny* & *Isidorus* do both report, that there are certain men in *India*, which haue no mouthes, by want whereof they can neither speak nor eate: but in stead of meat, they smell vnto trees, by the odour whereof they liue and are nourished, and gestures do serue them, in place of a tongue. A penitent sinner ought to imitate this strange kind of people, silently to contemplate, fast, and feede more on celestiall sweete sauours, then on these worldely surfetting meates and drinckes; which doe but nourish the bodye in all sinne and iniquitie.

2. To be silent. Sentence.

Ezech. 21. 6. Plinie and Isodorus, of a people in India.

The Example alluded to a penitent sinner.

Thirdly, we must enter into darknesse, that is, to shun all popular resort, to lock our selues close vp in our chamber, or repaire to some priuate shady place, where no enticing matter whatsoeuer, may corrupt the eye, & so withdrawe the minde from zealous meditation. In former times, diuers holie men haue chosen to liue in mossie caues, in vast vnhaunted desertes, and solitarie places, where none coulde haue accessse to hinder their good purposes. But I doe not wish the like in these dayes, for I know, that a silent roome to a mans owne selfe, maye bee as fit a sanctuarye for selues now.

3. To enter into darknesse.

Example of holie mens liues in former times: and how we may behaue our selues now.

for his troubled soule as another. And there he may thinke on all the trauailes of our Sauour, who ouercame all the darkneses of death and hel, and in his bloode washt away his cole black finnes, to make him a white Sainte in the kingdome of heauen: therefore *Sede, tace, intra tenebras.*

The benefits
ensuing by sit-
ting alone by
our selues.
Example of
Iacob.

Gen. 37.

Example of
Daniell.

Dan. 10. 15.

The happiness
of silence.

When a man is not busied about vaine discourfings, but sitteth alone quietly by him selfe; the more easily may he contemplate, on the obscure darknesse of his own iudgement, as also of hel, death and sin: whereupon it is written, that the Patriark *Iacob* stood silently considering, on the mysterious words of his son *Ioseph*: *Pater verò rem tacitus considerabat.* And *Daniel*, at the apparition of the Angell that spake vnto him, was silent, & with humble lookes beheld the earth: *Deieci vultum meum ad terram, & taciui*: I set my face toward the ground, and held my peace. Happy is he, that with like holy taciturnity, fixeth his eyes on the earth, contemplating, that himself is but earth, and into earth he must returne again. This will school him, from opening his mouth to ribald speeches, blasphemous iests, oaths and curfings, as also to all infamy and detraction.

God his per-
missio of the
Deuill, to
binde vp the
tongue.

And who knows, whether (to this end or no) God permitted the diuel to bind vp the tongue, as seeing, how ready it was to many euill offices? wherefore, for amendment therof, God suffered the diuel to enter the mans body, so to strike dumb the ouerlauish tongue, and (by this chastisement) it became recouered: whereupon it is written, that after this correction, it spake more perfectly; *Et loquebatur rectè.*

Many speake,
but few
speake well.

The venomous
tongue cōpa-
red to the
Serpents.

Allusio of the
comparison.

Psal. 140. 3.

Many speak, but very few speake wel, for they open their mouthes to detraction and murmuring, and the tongues of such are venomous like vnto that of the Serpent: which, in the deadlinesse of his poyson, appeares to be black, & because it mooueth with all possible swift-nesse, it seemes to be forked. So is the diuinish tongue of the defamer and murmurer, black in meer malice, venomous & mortiferous, dangerous both to the liuing and dead. It is also forked, by being sharpe subtile and swift to infamy, and by defaming, hurteth both the defamed, and the defamer. Whereof *Dauid* speaking, sayth, *Acuerunt linguas suas sicut serpentes, venenum aspidum sub labiis eorum.* They haue sharpened their tongues like serpents; Adders poyson is vnder their lips.

Finis Cap. II.

The



The Argument.

Discourſing on the murmuring and detracting tongue, and how ſilly it ſhould be bound to eternall ſilence; for the praiſe thereof is ſhame, and the honour, moſt hatefull. Alſo, that the detractor is not onely abhominable, but is meerly abomination it ſelfe: for whatſoeuer he ſees, he makes a moſt vile interpretation thereof.

Chap. 12.



ODOVICO. There is a certain little broad kind of creature, deriued or bred out of carion or foule putrefaction, which although ſometimes (like the ſweeteſt little bird) it towreth toward heauen, and with an vnpleaſing buzzing, would chide (as it were) at all the other ſoules: yet is it ſo full of rotten corruption, as, after a ſilly flight, and a little ſorie haſh ſinging, he returnes back to his ſtinking place of creation, and, as abhorring the height of heauen, ſeemes moſt proude of his noyſome habitation, and loathing to feed on odoriferous things, doth feede or glut himſelfe with filthineſſe onelye.

A compariſon of the Scarabe Flye, that breedes in foule dung or putrified carion.

To ſuch offeſiue Scarabes, may I compare the detractour and murmurer, who, though they ſeeme like little broad birds to vulgar opinions, when (in diſſembling charity) they reprocue other mens defects: yet it may plainly be diſcerned, how noyſome they are in their owne nature, euen while they haue other mens infirmities in their mouthes. For by their murmuring and peruerſe ſpeeches, they ſeek to ſoyl and beſmeare euery good deede and vertuous

Alluſion of the detractour & murmurer, to that foule Flye.

The Pharises
that murmured
against
Christ.
Luk. 15. 2.

ous intention, euen as if they were of those Pharises, which murmured against Christ, because he exhorted to repentance, receiued sinners, and conuersed among them. *Et murmurabant Pharisei & Scribae, dicentes: Quia hic peccatores recipit, & manducat cum illis.* The Scribes and Pharises murmured, saying: He receiueth sinners, & eateth with them.

Comparisons
how the Phari-
ses murmured.

Claudio. A very deuilish tongue. They murmured, that the Physitian was come to visite the sick; that the Chirurgian shoulde heale the plague; that the sheepearde shoulde bring back to his deare esteemed flock, the affrighted strayed Lambe; that the mysticall widdow should searche diligently for her lost groate; & that the heauenly Schoolmaster should come to enstruct earthly ignorant schollers.

Sentence.

Example of
Solomon.

Proverb. 14. 19.
Proverb. 21. 4.

But it is no maruell: for the vessell must needs tast of that which was cōteined in it. That great wise Hebrew king of *Israel*, who drew men from the very farthest Pole, to heare his admired wisdom; speaking of the wicked, as fitting this purpose, vsed these words. *Oculus mali ad malum.* And in another place, vnder other wordes, he also affirmeth: *Lucerna impiorum peccatum*, which is as much to say, as, whatsoeuer the wicked seeth, is sin, or, the sight of the vngodly, is sin.

A question
demanded,
how it can be
sayd, that
whatsoeuer
the wicked ma-
sees, is sin.

Lodouico. How can this stand; that what the wicked beholdeth, is sin? or how can this be true, *Lucerna impiorum peccatum*, that the eye of the vngodly lookes onely at euill? why then, if a sinner come into the Church, and do heare there diuine seruice, or a Sermon, and afterward (among other faithfull men) receiue the blessed sacrament, of our Lord and Sauours memorable death left vnto vs, which (ha- uing sight) he cannot do, but he must needs looke on the Preacher, as also the other vpon him, shal that be reputed to him as sin? If this argument hold, that the wicked seeth nothing but euill, then it must needs be so, which I think not possible: how then is *Salomon* herin to be vnderstood?

Answer is
made by A-
ristotles lear-
ned sentence.

Claudio. My good Lord, the wise man (in mine opinion) could not deuise to haue spoken better, and *Aristotle* approoues this sentence very sufficiently, in his vulgar propositions: *Vnumquodque recipitur per modum recipientis: Everything is receiued, according to the nature of the bodye that receiues it, and not according to the nature of the thing it selfe receiued.* Heereupon it followeth, that the thing abstracted or receiued (in his owne nature) standes seperated from any contrarie matter, and yet partaketh or rellisheth of that which receiues it, and seemes to make it of an other

other nature.

Wee may example the same by our intelligence or vnderstanding, which, the more important and materiall occasions are thereto imparted, the more it declares it selfe in perfection, and houldes a higher respect of them, then of those things that present lesse matter of regarde. For our vnderstanding sits as mid-way seated, betweene the thing apprehended or entertayned, and the body which receiues the same, and so declares his perfection or weakenesse in the receipte. And all this hath no other reason for allowance thereof, but because that euery thing is receiued or entertained, according to the bodyes nature or qualitey receiuing the same, and not after the nature of the thing it selfe entertayned.

Example of our vnderstandings perfection.

And heere-hence is it, that in a garden of Orendge trees, all beeing planted in one and the selfe same soyle, all alike in neerenesse, all husbanded by one and the same gardener, all nourished with one kinde of manuring, watered all with one water, and warmed all with one selfe same Sunne: that yet notwithstanding, they are so variable in taste, as one is sweete, another sower, and others of a middle sauour betweene bothe. And whence proceedeth this variety, if not onely because: *unumquodque recipitur, per modum recipientis?*

Comparison of a Garden of Orengetrees.

This secret is much more merueilously discovered, in the admirable art of engrafting, especially when we see to hang vpon one & the selfe same bough, the Peare, the Plum, the Chesnut, and the Scruiſe, who stealing feutally their sap from the earth, by hidden and vnperceiueable wayes, are yet all nourished through one trunk or stock, and haue such a contrary and pleasing variety, as it is both a goodly sight to behold, and very strange also in consideration: wherein can nothing else be sayde, but because *unumquodque recipitur, per modum recipientis*. So then is this proposition of the wise man to be vnderstood: *Oculus malis ad malum*, and *Lucerna impiorum peccatum*. Not, that he which beholdeth a wicked man, is therefore a sinner; but because the wicked man takes good things in an euil kind, as a murderer or detractor knowes not how to speak wel of any man. And hence grew the bad spleen of the Scribes & Pharises, because christ receiued and called poore sinners to repentance.

Comparison by the art of engrafting or planting.

How the wise mans proposition is to be vnderstood.

I pray you my Lord tel me, what thing is or can be more holy then the sacred scripture? and yet the heretique sucks therout false opinions and diuclish deuises; where contrarywise, the true Christian gathers good vs of the

The heretiques abusing of the sacred Scriptures, & the godly mans gathering good vs of the

gathers nothing but sound and perfect doctrine. Doth this diuersitie then arise by the decrees or determinations set downe in holy Scriptures? Not so my Lord; for if the sacred Scriptures should haue beene the birth thereof, they would yet also be the occasion of infinite heresies, which were a most wicked thing but to imagine so: rather let me assure you, that it happeneth no other way, but *unumquodque recipitur, per modum recipientis*.

Comparisō of the vine and the Hemlock: the Bee and the Spider, & their allusion. The water of heauen batheth both the vine and the hemlock, yet the one is most wholesome, the other poysonous. The Bee and the Spyder soare abroade, and feede both together vpon one flower: yet the one sucks hurtfull poyson, and the other most sweete delicious hony, which still affirmeth, that *unumquodque recipitur, per modum recipientis*. Therefore, what the euill man sees, in this kind hee conuerteth it to euill: *Oculus mali ad malum: Lucerna impij peccatum*. A talkeatiue defamer knowes not how to speake well of any one.

Example of Plistoanax sonne to Pausanias.

Lodonico. I remember an excellent example to this effect, of *Plistoanax* sonne to *Pausanias*, and (as I thinke) king of the *Lacedaemonians*, who beeing enformed, that a detestable foule tongu'd slaunderer had spoken well of him, made answer very worthily. *Let it be falsly deliuered to this euil man, that I am dead, because in all his life time before he neuer spake well of any liuing man*. When a Hen hath good and sufficient meate giuen her by the inaid seruant, she will yet oftentimes forsake it, and goes to scrape in muck heapes, to feede there vpon wormes: where, if she chaunce to light vpon a pretious pearle, she rather pleaseth her selfe with the poore worme, and leaues the pearle there couered, by her owne casting earth vpon it. Euen so the murmurer and detractor, setting all good and honest workes aside, (which are exposed onely for common benefite) seekes industriously (altogether) into other mens weaknesses, to load them with blames and reprehensions, according to the nature of that filthie creature which takes such delight in durt & slyme, as therein she is buried, being aliue.

A Simile worth the obseruation.

Allusio to the marmurer & detractour.

Comparisō of the Rauē, alluded to the detractour. As the like may be sayd of the Rauē, which makes his best nourishment of stinking carrion, & feedeth mainly vpon dead carcases; yet (for all that) will not touch a liuing body. Euen so the detractors tongue, is ignorant in speaking well of any, how great and good soeuer their deseruings be: but runnes all about, onely to fasten vpon honour, fame and vnblemished reputation. *Like vnto the dog of a butcher*, sayth *Bonauenture*, in *dicta salutis*. Chap. 19. that enermore

Comparisō of a Butchers dogge, with the allusion.

hath

batb his mouth all goarie. Such are these euill speaking tongues, alwayes tincturde with bloud, full of defamation, and besmeared with wounding slander, & fatten theselues greedily on their neighbours honour.

Clandio. Meer doggish tongues, that know not how to be stil, but alwayes are barking, and when they heare no noise at all, or haue nothing else to barke at: then (with lowde importunate voice,) they barke at the moone and bright glittering stars. So doe these noise-full men, euer runne about to seeke new matter of infamie, as dreaming stil on fresh grounds of detraction: but when they want matter to raile against men, then they stick not to murmur against God and his saints. Such vile kind of tongues, vnapt to speak or conceit wel of any, be they neuer so good and honest: if they contend at any time against their own bad nature, they wil be sure to viter lyes, esteeming them far better then the trueth.

Comparison of dogs that bark at the moone, & the allusion therof.

Vpon this occasion, I call to minde a notable example of *Apelles* of *Ephesus* a most excellent painter, drawing the counterfeite (with admirable skill) of *Antigonus* King of *Macedon*, brother to *Alexander* the great, who hauing but one eye, he drewe him in such artificiall manner, as that part of deformity could not be discerned, And beeing demaunded, for what reason he had not figured him so apparantly, as both the one and other eye might be beheld, replied thus. *Let it suffice that I haue drawne him with his naturall lineaments & made no appearance of deformity in the ey defectiue, let another paint his picture, as him please.* The murmurer is not of this painters mind, studious to couer meane blemishes and mislikes, but rather strives to ad more enforcement of blame, making strict enquiry after mens vices only; as throwing al desertfull merit aside, or whatsoeuer (for vertue) ought iustly to be comended, therefore is it rightly sayd of such by *Salomon*: *Sēper iurgia quarit malus: Angelus autem crudelis mittitur contra eum. A foderious person seeketh only euil, and a cruel messenger shall be sent against him.*

Example of Apelles drawing the picture of king Antigonus.

The painters witty answer aptly applied.

Proverb. 17. 15.

Lodonico. Very woorthilie doeth God send a cruell messenger against the murmurer, because himselfe was most cruell against his neighbour, stirring vp vniust and causelesse quarrelles, because indeed he knew not else how to liue, without speaking false and iniuriouly of some body, manifestly declaring, that where hee could not hurt with his hands, hee would bee sure to doe it with a spightfull tongue. Heereupon, *Brusomus* telles vs in his first booke, that *Zoilus* beeing asked, what was the reason hee spake

The cruell messenger sent by god against the murmurer

Example of euill Zoilus.

✓
Zoilus tear-
med the Fa-
ther of detrac-
tours.

euill of euery one, returned this answer: *I speake ill, because I can do no ill*. This was the infamous Poet that wrote against Homer, and hee is the father of detractors; whereupon, all those that write against men of merite, are called *Zoils*, and hence it was that *Omid* sayde.

Ingenium magni linor detrahat Homeri;

Quisquis es, ex illo, Zoile nomen habes.

Socrates his
answere, of
one that spake
euill of him.

Laertius declareth in his second booke, that *Socrates* being made acquainted, how there was one in the city which alwayes spake euill of him, made this answer: *Quia bene loqui nescit*. As if this greate Philosopher would haue sayde: I little regard, if that talkeatiue fellow speake alwayes badly of me, because I do not alwayes badly; and he neuer ceasing to speake euill, confirms the same, because hee knows not how to speak wel of any. And yet notwithstanding, in somewhat I may merite part of praise, which if it should come out of his mouth, were iust none at all.

Seneca writ-
ting on the
same occasiō.

Claudio. Of the same opinion was *Seneca*, in writing thus. *Male de te loquuntur homines, sed malis moueretur si de me M. Cato, si L. Cato sapiens, si duo Scipiones ista loquerentur. Nunc malis displicere laudari est. Non potest ullam auctoritatem habere sententia, ubi qui damnandus est, damnatur. Male de te loquuntur homines; moueretur si iudicio hoc facerent; Nunc morbo faciunt; non de me loquuntur, sed de se. Male de te loquuntur, qui bene nesciunt loqui: faciunt, non quod mereor,*

When men of
good conuer-
sation doo
speake hardly
of a man, it is
more to be
weighed then
coming from
bad mens
mouthes.

sed quod solent, &c. As if he would haue sayde. I should haue taken it offensively, if that men of good and honest life had spoken euill of me; but because themselves are wicked, they speake but what is pleasing to themselves, and therefore I care not what they say of me, because the very despiightfullest speeches of bad men, is highest commendation to an honest man. The sentence of him that deserueth condemnation, hath no merite in condemning another. I should indeede be moued, if this were doone with iudgement, but seeing they doe it by innated wickednesse, they doe nothing at all against me, but meerely condemne themselves, as those that know not how to speake well of any man, much like vnto such dogges, which (not by fiercenesse, but by naturall consuetude) barke and make a bawling: but barking dogges neuer prouoe good hunters.

Proverb. 14. 2.

The same did *Salomon* also cleerely expresse, saying: *Ambulans recto itinere, & timens Deum, despicitur ab eo, qui infamigraditur via. He that walketh in his righteousness, feareth the lord, but he that is*
lond

lende in his wayes,despiseth him. If then good men are despised and defamed by the guilty, it is a good signe to be blamed by the like detractors, and not to be taken as any matter troublesome. For when men of bad life, do scorne the good for honest actions, it is euen no otherwise, then as if the blind should floure other men because they see; or as if the lame shoulde checke others for going vp-rightlye.

Or in like case, as if a villaine of the mountaines of *Iurea*, shold breake into laughter, when hee sees another man without a greate pogh or throate-bag hanging downe his breast, and sayes he lacks a member of his body, because all that liue there haue the like. So may it be well sayd, *Ambulans recto itinere, & timens Deum, despicitur ab eo, qui infami graditur via.* As it is no disgrace to the Sunne, or the day, because their cleare splendour & brightnesse is not pleasing to night-haunters, such as the Owle, and other creatures, louers of darkenesse: Euen so is it no shame to bee slandered by the wicked, whose tongues are quite out of tune, if they should talk well of any man.

Compariſſo to
very good pur-
poſe, in ſeu-
eral kindes: but
jumping al in
one period.

An excellent
Similie, and
wel alluded.

Lodouico. Moreouer, it is a shame to be commended by such infamous tongues: and happily, in this respect was it, that our Saviour Christe made the deuils ſilente, when they confessed him to be Christe: *Et increpans non ſinebat ea loqui, quia ſciebant illum eſſe Chriſtum.* Salomon in like maner ſaith: *Non eſt ſpecioſa laus in ore peccatoris, quia non eſt a domino miſſus:* Praise is not ſeemely in the mouth of a ſinner, for that is not ſent of the Lord. Because, as Seneca ſaith. *The praise of wicked men, is a manifeſt inſtance, that the praife is like vnto the praiſer. Sittibi tam triſte laudari a turpibus, quam ſi laudaberis ob turpia.*

It is a ſhame
to be praife
of an euill
tongue.
Luk. 4.35.
Eccl. 15.9.

Seneca, con-
cerning the
praises of wic-
ked men.

Therefore *Amiſthenes*, the great Philoſopher, was very much offended, when he heard that certayn lewde liuers had highly commended him, according as *Diogenes Laertius* tels vs, which made him ſay *Wretched that I am, I feare no greater miſhap could haue befallne me: O me miſerum: metuo, ne in crimen aliquod inciderim.* An other Philoſopher alſo being tolde, that ſome of euil conuerſation had liberally praized him, answered. *Alas, what euill haue I doon?* As knowing, that the wicked extol vices only, and throw what ſcandale they can vpon vertue.

Amiſthenes
his greef for a
bad mans com-
mendation.
Example of
another Phi-
loſopher.

Claudio. As fitting this purpoſe, there is a verie notable ſentence written by morall *Seneca*: *Argumentum eſt recti viri, malis diſplacere.* It is an argument ſufficient enough of goodneſſe, not to pleaſe the euill men.

euill.

Cicero to the
same purpose.

euill. The ſelfe ſame is affirmed by the father of Latine eloquence, *Cicero*, where he ſayth, *That the praiſe of laudable men only, is ioyfull and acceptable. Ea eſt profectio incunda laus, qua ab his proficiſcitur, qui & ipſi in laude vixerunt.*

There is no account then to be made, of the praiſe or blame of ſuch pratlers, whoſe commendation begetteth no honor, neither their reproofe any blamefull preiudice : becauſe their praiſe more hurts then helps, and ſuch blame is more cordiall, then able to corrupt.

S. Peter to the
like effect.

1. Pet. 3. 13. 14.

Alſo the holy Apoſtle *Saint Peter* ſayth, that nothing can be hurtfull to a good-follower. *Quis eſt qui vobis noceat, ſi boni emulatores fueritis? Sed & ſi quid patimini propter iuſtitiam, beati.* Who is he that will harme ye, if you follow that which is good? Notwithſtanding, bleſſed are yee, if you ſuffer for right conſeſſe ſake. What hurt can he

Dauid his rule
for our obser-
uation.

Pſal. 60. 5.

doe, whoſe praiſe is infamy? Let vs then haue the iuſtice of God before our eyes in all our actions, & then we may ſay with *Dauid*, when ſuch men praiſe, or ſpeake euill of vs: *Domine memorabor iuſtitia tua ſolius*, and this is ſufficient.

Murmurers
are compared
to diuels in
their tempta-
tions.

Lodouico. Theſe talkeatiue murmurers are not much vlike to diuelles, who ſometimes by the meanes of their temptations, are the cauſers of our greate good, in making vs more mindefull of our walking before God. Euen ſo the ſlaunderous detracting tongue giues occaſion for amendement of ſome vice offenſiue to the ſoule, and of liuing more vprightly, without any apparant note or mark, for auoyding of occaſion of blame by others. Whereupon *Dio-*

Diogenes his
allowance of
enemies, as
wel as friends,
for the trial of
good life.

genes the *Cinick* ſayde. *That for liuing well and vprightly, there is as much neede of cruel enemies, as of louing kind friends: for looke what friends doe worke by charity, enemies make triall thereof by malice.* So that oftentimes, the caſe prooues more beneficiall, beeing ſtrained to his vttermoſt, by reproouing, murmuring, and the trecherous practiſes of enemies: then the light checks, ſouple perſwaſions, or vaine pittie of friendes. Therefore *muta ſiant labia dolosa*: becauſe the one helpeth accidentallye, and the other by deliberate ſtudie.

Proverb. 24. 9.

The reaſon
wherefore Salo-
mon calſ the
detractor ab-
hominatioe it
ſelfe.

Claudio. So odious to God are theſe detractors, as *Salomon* being not contented to tearme them abhominable, doth call them alſo abhominatioe it ſelfe. *Abhominatio eſt hominum detractor.* The detractor is abhominatioe, could he ſpeake any worſe? Leſſe had he ſaid of their deſeruings, if he had tearmed them but abhominable: but in calling them abhominatioe it ſelfe, hee could not paint forth any thing

thing more detestable. For, if *Abominari*, doe signifie *pro malo omne habere*, then in calling them abomination, he meaneth, that they are unhappinesse it selfe, and not any prediction or augurie therof: which made him say a little after. *Fili mi, detractoribus ne miscearis, Quoniam repente consurget perditio eorum, & ruinam utriusque quis nouit?* As if in other wordes hee woulde haue sayde. My Sonne, take this counsell of me, conuerse not with me of an euil tongue, because they are conioyned (as it were) with their owne ruine. Prou. 24. 21. 22.

Therefore God cannot long time suffer such talkers, who with their tongues, like the Sithe of an vnskilfull mower, make a bundle of all hearbs together, reputing them all to be naught worth. As, very excellently *Dauid* doth paint them forth in one of his Psalmes. *Posuerunt in caelum os suum, & lingua eorum transiit in terra. They stretch forth their mouth vnto heauen, and their tongue goeth throw the world.* And who knows my Son, if thou (with them) doest not euen chastise god himselfe? and therefore as a companion of their crimes, shalt thou also be partaker of their punishment. Therefore, *Detractoribus ne miscearis.* Compariss of the Sithe of an vnskilfull mower: and the Authors allusion to Salomon's wordes. Psal. 73. 9

This is many wayes to be discerned clearly enough, and by diuers very liuely examples. But among all other, I remeber one, which is recoüted by *S. Gregory*, in the fourth book of his *dialogues*, of a very honest womā, who was neuerthelesse much subiect to the vice of detraction, & very easilie drawne to murmur against any body. But drawing neere her death, it pleased God so in iustice to punish her, as al that part of her head wheras her tongue lay, was burnt round about, and not any other place of her body toucht. Example out of S. Gregorie in the fourth booke of his Dialogues.

In the booke of examples, the ninth distinction, and the 57. example, it is registred of a man of religious habite, but one very vicious in his life, who was greatly addicted to the sin of detraction. And finding himselfe to waxe very sick, hee was exhorted by diuers of his friends, to send for some reuerend diuine, and betweene God and his soule to remember the bad course of his life past, that hee might aduise him to the speedier repentance: but he made them answere, that he could not doe it, because his case was dispatcht already. They not giuing him ouer so, but still earnestly solliciting him, desired him not so much to regard the greuousnesse of his sinnes, as to thinke on the infinite mercies of God, who neuer withdrawes his eye from a repentant sinner. Suddenly his tongue (in this his stiffe impenitencie) started out of his head, whereat hee making an offer in anger to strike, wrote afterward these words with his finger on the wall; *This wicked* Example of a religious man: in lib. Exemp. dist. 9. Ex. 57. A fearfull example of Gods iustice, to bee well regarded of all detractors.

wicked tongue is the cause of my damnation. Furthermore it is sayd, that his tongue continued twelling in such strange manner, as hee could by no meanes drawe it back into his mouth, but dying in this horrible manner, gaue a feareful example of eternall damnation to all detractors.

Let vs fly then from this diuelish vice, and get farre enough off from the like infamous tongues: because their wicked company is to be shunned of all men that are weake in vertue. *Detraкторibus ne*

What companie
we ought to
make election
of
Similies, and
their allusions
to vertuous
men.

misceris. Seeke therefore, to conuerse and company with such as are grounded in vertue, and do hold in due esteem true sanctity of life. For, as the Sun beames on foule mud, is not a iot attainted, but brings that moist filthinesse to dry dust: Or, as good strong wine swallows vp and conuerts water into his own substance; And quenched coales are by close keeping quickly kindled againe: Euen so doe vertuous men reduce the vitious into perfection, without any taint or iniury to their owne goodnesse.

Seuerall Ex-
amples wel worth
the respecting.

Lodouico. I am of opinion (my Lord) that it is better keeping off a loose, then comming neere to such diabolical tongues: because we are then more secure that they cannot contaminate vs, how weake soeuer we be, then we are certaine to win them from their innated vices. *Saul* prophecied among the holy Prophets, yet for all that (among vile men) he was the very vilest. *Laban* by *Iacob* became exceeding rich in substance, but yet was very poor in beleef and goodnesse. *Potiphar* by *Ioseph* grew euermore to be a marvellous substantial man, but in himselfe he increased the largest measure of wickednesse. Wherby we may for a certainty perceiue, that the saying of the Lyrick Poet is most true: *Quo semel est imbuta recens, servabit odorem testa diu.*

Finis Cap. 12.

The



The Argument.

Murmuring is an infectious sinne, worse then any other disease, and easie to be taken, therefore it behooueth vs to fye the company of talkatiue detractors, because they are the originall of many euilles. Whence it is that murmuring first ariseth. VVhat punishment God hath inflicted on murmurers: who haue leapt out of themselves (as it were) to fasten hold on other mens imperfections, and stealing much lesse then they looked for, as last utterly lost all. How they haue ioyned the tongue with the eare; how they haue deceiued themselves ouer-much in iudgement, by their owne dangerous facility in speaking euill of all men, to which God will giue (as a chastisement) a perpetuall silence. With an exhortation of the holy ghost, not to defame, but to refraine speaking euill of our neighbor.

Chap. 13.



LAUDIO. We neede make no doubt, but that it is much better to keep our selues far off, then to abide In seeking o-
neer such wickednesse, knowing our ther mens
owne weaknesse; least while we seek health, we
other mens health, we foolishly loose may foolishlie
our own. Neuerthelesse, whosoeuer loose our
can reduce such tongues to perpetu- owne.
all silence, it wil appeare in him to be
a very great office of charity. Mur-
muring is an infectious disease: for

we may read, that *Myriam* the sister of *Moses*, murmuring and speaking euill against her sayd brother, suddenly she became a Leaper, quite couered ouer with a white ougly scurfe, not much vnlike a fold of snowe. And this happened by the iust iudgement of God, who appearing in the pillar of the cloude, after her thundring forth those disdaynesfull speeches, in the presence of the two brethren

Example of
Myriam the
Sister of Moy-
ses, smitten
with a leapro-
fic.

thren *Moses* and *Aaron*, *Myriam* was smitten with the aforesaid leprosie.

Numb 12.14.

Detraction & murmuring most infectious.

Now albeit *Moses* and *Aaron* were great in the fauour of God, and laboured him very instantly with their godly prayers for her: yet could they not otherwise preuaile, but that for seauen dayes she must be sequestred from the people. If the punishment shold alwayes be inflicted answerable to the sin, detraction & murmuring beeing such an infectious euil, as nothing in the world whatsoeuer sooner hurteth: iudge you by the chastisement of *Moses* sister with leprosie, what shoulde bee layde on such as sinne therein, the disease beeing as readye in catching, as the lauish tongue is in detracting.

Exod. 15. 2.

Moses a prince, and *Aaron* the high priest, both beloued of God.

Lodouico. Woorthily (in mine opinion) was it so ordered, to sunder such a byting tongue from all the other people, least it might also happen to infect them too. For heere was not any regard, how (euen but a little before) they had prophesied, in composing this worthy song. *Cantemus Domino, gloriose enim magnificatus est, equum, & ascensorem deiecit in mare. We wil sing vnto the Lord, for he hath triumphed gloriously: the horse, and him that rode vpon him, hath he throwne in the sea.* Neither was there any respect made of *Moses* and *Aaron* his brother, the one a Prince, the other the high Priest & both beloued of the Lord, wherefore thus in iustice the lord did punish her. If god shold alwayes thus chastice this great sin, there would not be found, neither could there be heard, so many detracting & grudging tongues, a meer infectious plague among the people: but silence would be held in more venerable esteem, and found to be not so necessary, as profitable.

Of few wordes do often arise infinite discords. *Ecc.* 11. 32. Similie, & the allusion.

Cla. It is such a pernicious thing, I meane this hellish vice of murmuring, that oftentimes, of very few words do arise infinite discords, for the holy ghost saith by the mouth of *Salomon*: *A scintilla una augetur ignis, & ab uno doloso augetur sanguis: Of one little spark is made a great fire, & of one deceitful man, is bloud encreased.* As of one spark a great flame is kindled, so by one malicious murmurer greates fins are encreased.

A comparison of difference in doing or committing a harme, according to the malicious intent.

Sometimes a foolish body puts a spark of fire to the side of a poore mans house, & without doing any further harme departeth. But then there comes another more foolish, or rather more malicious then the first, who so stirs & blowes the little sparke, that it breaks forth into a great flame, which burnes, consumes & brings the whole house into ashes. If the second had not stird & blown it, the spark perhaps had dyed of it self, neuer mounting vp to a flame, or harming the poor house.

A great fault was it in the first, but much greater (me thinkes) in the second.

He commits a great sin, that (as but a spark) is the first murmurer and deprauer of his neighbour, there is no question to be made of that: but yet a far greater sin is it in him, that (as the diuels mouth or bellowes) comes & blowes that spark to a flame, adding more violent strength therto, of viler infamy then before was thought on, & meerly without any regard at all. But often times it happeneth, that some part of that which the lauish tongue hath fondly vttered in scorne or spight, sorteth to a very good signall or forewarning, & somewhat that hath bin rashly thrown forth, in meer furie or disdain, appeareth afterward, as if it had bin pronounced by mature or deliberate counsel. Therefore we may say, *A scintilla una augetur ignis, & ab uno dolo so augetur sanguis, id est peccatum*: not only in deliuering the fault to many, but likewise by enlarging it, & speaking much more thereof then himselve hath heard.

The comparison very singularly alluded to the murmurer and detractor.

A bad tongue doth sometimes good against his owne will.

Lodonico. This accursed sin ariseth of ouermuch readinesse, in prying into other mens errors & escapes, without one looke into our owne imperfections. When the Schoolemistresse for instruction of yong maidēs, either in reading, sowing, knitting or such like, abideth in the school; you shall see them all with their heads held downward, very earnest at their bookes & needles, obseruing wary & feareful silence. But let her be gon out of schoole, or neuer so little out of sight, ye shall see them presently forsake their seates, leape, skip and runne singing about, committing a thousand vnhappy pranks. And if there be any there, that would apply or tend their exercise, they cannot doe it, because they are so disturbed by the other.

Comparisō of the awe the Schoolmistres keepes her Schollers in, while she abideth in the schoole.

Euen so, when a man hath a care of himselve, reason (like a warie schoolmistresse) awaiteth vpon the powers and faculties of his bodie, which (according as children in the eye of their mistresse) do all their offices quietly, and by the true direction of reason. But so soone as a man starts out of his owne care, and will needes become a confiderer of other mens defectes, their liues, dealings and behauiours: then growe the powers of the soule to be disturbed in such sort, as no one of them can rightly doe his dutie as hee would, for attending onely to others imperfections. Yet many times it happeneth, that this their disquiet, becomes the occasion of amēdment in others, and fals out to be their own perdition by offending both god, their neighbors and themselues.

Allusion to the former comparison in a very materiall case.

For as a Riuer, when it ariseth tempestuouſlie out of his owne bed

Comparisō of a Riuer ouer-

flowing his
baks or bounds.

The cōparison
in very apt
manner allu-
ded to the in-
cōsiderate mā.

Detraction is
the cause of
forgetfulnesse,
and makes a
man a theefe
to himselfe.

Comparisō of
a mans volun-
tary yeelding
to his owne
robbing, & in
what nature
the same is al-
luded to al the
faculties in
the detrac-
tors body.

What time
the diuel cho-
seth for his en-
trance into
man, and
how he makes
man a theefe
to himselfe,

bed or bounds, and runnes many wayes circling it selfe ouer the neighbouring fields and meadowes, doth sullie them with her mud, and (for the time of her there abiding) seemes to doe them hurt, but returning much troubled, leaues them subiect to the more fertility: So the man that mounts out of consideration of his owne proper life, & with the mind (as with a troublesome torrent) serpent-like runs winding & turning about other mens blames, snatching at euery one as opportunity seruet him: If they (by the sanctified vertue of patience) can but support such snarling, the one will remain with his mouth full of filth, & the others defects be much amended, for the detractor shal look like a foule troubled water, condemned by euery one, and all muddied with the mire of his owne base murmuring.

Claudio. If the detractor step out of himselfe, as the mistresse sometime doth out of her schoole, leauing the powers of the soule some while quite abādoned, euen as Schollers do then giue ouer al regard of s. hoole: why then detraction becomes the cause of forgetfulnesse of himselfe; because while so importunately he attendeth vpon others, himselfe steales from himselfe, which cannot be without most greuous hurt to himselfe; Because, what greater fauour can the master of a house do to a theefe, then both he and all his familie to goe out of doores, and leaue it without any faithfull guardian at all? I hope (without dread) the theef may then, as commodiously as his own hart can wish, rob & beare away whatsoeuer him pleaseth.

The biting murmurer, being altogether gone quite out of himselfe, and from his owne peculiar consideration, applying all the powers of his vnderstanding, to other mens infirmities and defects, and cauillously catching hold whersoever he can: his wil is wholly addicted to speake euill of others: his memorie particularly reckōs vp other mens errors. The hearing listens willingly what is sayd of others, in murmuring, detracting, or the least euill speaking. The sight hath the eyes of *Argus*, prying into other mens slips, but in his own he is as blind as the Moale. The feete run swiftly, to acquaint the eare with other mens blames & taints: and the hands haue some office too, not so much as pardoning a poor pen & paper, but al fides shall be filld full of other mens infamy.

Now enters the diuel into this empty house, beeing left quite vnmaistred, and forsaken of the careful soule, and there he steales & makes booty of al what is good soeuer, that they may neuer more be helpful to poor wretched man. Thus while he goes about playing the

the theef to others, he becomes robd himfelfe, & while he fteales away another mans good fame with his vile tongue, his owne foule (left vnlooked too) is caried away by diuels, & fo without gayning any thing, himfelfe loofeth all things.

Lodouico. Oh extreame misery, oh wonderfull folly, oh intol-
erable error! How much more neceffarie were a holy taciturnity, a
sweet silence? nay, much better were it to haue no tongue at al, then
thus to be the cause of our own destruction. Not to heare onely,
might suffice to make vs silent, for what is he that would tel a thing
to him who imployes all his power not to heare it? Therefore very
wel sayd *S. Ierome*, *Si deesset auditor, non esset murmurator. Nemo e-*
nim libenter illi aliquid narrat, qui narrantem grauiter, & moleste
audit. If there want-
ted a listner,
there would
be no teltale.

They that willingly giue eare to detractors, do resemble such as Two apt com-
parisons.
dresse vnfauory meat, to the end it may last long. Or like them that
refuse to withhold & check a dog from biting, but rather prouokes
and sets him on with greater violence; a very diuelish and wicked
kind of course. If a man would haue respect to his owne actions, and
were no curious inuestigator after other mens defects, he cold haue
no occasion of murmuring. *Ezechiel* the Prophet sawe those fowre Of the foure
mysterious
beastes in
Ezechiell.
Ezech. i. 9.
mysterious beasts, that went al with their faces forward, and neuer
turning backward, as some others do: *unumquodque ante faciem su-*
am ambulabat: They returned not, but euery one went straight for-
ward.

Clandio. To what purpose doe you produce a thing so manifest? Sentence.
They that be not backward-legd, how should they otherwise goe
but directly forward? It is euident, that when those horses went, they
went toward their look, & not backward, as sometime children doe
in scorne. Therefore I count it but as superfluous, that the Prophet
made such a description of these foure mysterious beasts.

Lodouico. He sayd very well, and without any dissimilitude
at all: *unumquodque ante faciem suam ambulabat*. Because there
are some kinde of persons that goe backwarde, and such are Some kinde of
men that goe
backwarde.
they, who after the manner of wanton dallying children, do bad-
ly; going backward, onely but to behold other mens infirmities,
not hauing their owne liues before their eyes. Such is the behavi-
our of murmurers and detractors, of whome we may say: *Quasi*
per risum stultus operatur malum: It is a pastime to a foole to doe
wickedly. Prouer. 10. 23.

The Prophet speaking, that euery one of the beasts wēt with his face The Authors
for- interpretatiō of

the Prophets
words, and his
application of
them.

Psal. 50. 11.

The authors
conceite of
gods speaking
to the wicked
sinner.

Psal. 31. 19.

The lyer and
detraCTOR shall
be cast into
hell.

Psal. 31. 20.

Dauids deu-
out prayer
to God.

Psal. 119. 134.

forward, giue th vs to vnderstand therby, that they had their liues be-
fore their eyes : because iust men doe listen to themselues, consider
their owne actions, and according as they find the least blemish, so
they doe seeke for amendment thereof. God deliuer vs from such, as
haue their liues hāging behind their backs, as murmurers and detra-
ctors haue, carying a watchful eye vpon other mens liues & defectes,
but neuer look into their own weakneses. Of whom *Dauid* saith. *Ex-
istimasti iniquē, quod ero tui similis: arguam te, & statuam contra faci-
em tuam. Thou thoughtst wickedly, that I am euen such a one as thy selfe,
but I will reprove thee, and set before thee the things that thou hast
doone.*

These are the wordes of God himselve, which he will speake ro
the slaundering sinner, in the finall strict iudgement, euen as if hee
would haue sayd . Thou thoughtst, wicked wretch, that I was like
to thee, and that as thou throwest thy sinnes behind thy back, so I
would be as forgetfull of them too. But thou art deceiued, for
I will approue thee with reason, how much thou hast erred,
both in thy wicked life, as also thy dayly sinnes, and I will set them
all before thine eyes, to the end, that thou maist see them with a blu-
shing countenannce, and the shame of them confounding thee, thou
maist thinke with thy selfe, what paines thou hast in iustice de-
serued.

Claudio. This most feure iudgemente, the same *Dauid*,
with more expresse wordes (in the name of God) speaketh of in a-
nother place. *Erubescant impij, & deducantur in infernum, muta-
fiant labia dolosa. Let the vngodly bee put to confusion, and bee
put to silence in the grave. Let the lying lips be put to silence,* inferring
hereby: That the wicked lyer, and long tongu'd detraCTOR, at the day
of finall iudgement shall be made ashamed, and cast down into hell;
where the infamous lying lippes shall murmur in paines. And this
punishment shall befall them, because they haue abused iust and
innocent men, with proude, disdainfull and wicked speeches. *Qua-
loquuntur aduersus iustum iniquitatem, in superbia, & in abusione. Which
cruelly, disdainfully & despyghtfully speake against the righteous.* God
keep vs from this tyrant of other mens fame, which so vilely, euen as
if they were slaues, wil handle good men. Therefore in deuout prayer
sayd *Dauid* to God: *Redime a calumniis hominum, ut custodiā man-
data tua. O deliuer me from the slanders of men, and I will keepe thy
precepts.*

Slaues are redeemed or deliuered, and because that detractors are
worfe

worse then tirants, which with shamefull cruelties doe oppresse their people, therefore the Prophet vseth the word *Redimere*. Beside, the detractour tortureth more grieuously and insupportably with his vile tongue, then the tyrant can doe: for though the tyrant torments, punishes and depriues men of goods, liues, or otherwise, yet notwithstanding, he molestes not such as willingly will serue him. But the defamer, he speakes euill generally, murmures against euery man, & offendeth euery one. Nay, that which is much worse, looke whatsoeuer he but dreameth on, he wold haue the same taken for a truth, and for a truth he deliuers it abroad to others. So that to say or vn say, or how many wayes so euer he can deuise, whereby to abuse mens ready credulity, be it in good or euill kinde, all is one, he cares not, and a thousand examples may for this be produced.

Detractours are worse the
Tirants in op-
pression of their
people, appro-
ued by com-
parisons.

To say and
vn say, all is
one with the
slanderer.

When *Haman*, being oppressed with his proude hearts anguish, threw him selfe downe vpon the bed of *Queene Hester*, entreating her with teares for his life: she thought he would haue slaine him selfe with griefe, and yet he did it but to deceiue the vertuous Lady. When *Iacob* departed from *Laban*, *Laban* imagined that *Iacob* had stolne his Idols: but vpon search afterward, hee found no such matter. When *Ioseph* inuited his beloued bretheren to a sumptuous banquet, they were perswaded that *Ioseph* meant to murther them, but neuer did such a thought enter the heart of *Ioseph*. *Eli* the Priest seeing the lips of *Hannah* to mooue in the Temple, and yet not answer him in all her long prayer: supposed her to bee drunke, when as she was rapt vp in diuine meditation.

Example of
Haman.
Hest. 7. 7.

Example of
Laban.
Gen. 31. 33.

Example of
Ioseph.
Gen. 43. 32.

Example of
Hely.
1 Sam. 1. 13.

The disciples of our Sauour durst not conuerse with *Paul*, as thinking him not to bee conuerted, but that he continued still a cruell persecutour of the Christians, yet was he already made by Christ a vessell of election. *Jeremy* going soorth of *Ierusalem* by the gate of *Beniamin*, the keeper thought that he would haue fled to the *Chaldeans*: but the keeper was deceiued in *Jeremie*, for he meant to goe and diuide a portion of ground in the land of *Beniamin*. The Apostles, hauing receiued the grace of the holy ghost, spake to the admi-ration of all, in variable languages: but the Iewes thought them to be drunke with new wine, wherein they were deceiued, for they were not full of wine, but of the holy spirit. We should not therefore be ouer hasty in speaking and iudging, but first looke into the certaintie of the matter.

Example of
the Disciples.
Act. 9. 26.

Example of
Jeremy.
Jerem. 37. 13.

Example of
the Iewes.
Act. 2. 13.

We ought not
to be ouer-
hasty in speak-
ing & iudging.

God knoweth al things by his eternitie, neuerthelesse when (for our example) he would chastise the *Sodomites*, it sufficed not, that he had heard

heard

God came
downe to see
the Sodomits
in their sin-
ning against
him.

Gen. 18. 20. 21.

heard, in his high habitation, the infamous rumours which they made, in the execrable and abominable citie of *Pentapolis*; but hee would personally goe downe to see, if their workes were correspondent to their deedes, and that their tongues confirmed their vile actions. Whereupon the sacred *testis* tels vs, *Dixit itaque dominus, Clamor Sodomorum & Gomorrheorum multiplicatus est, & peccatum eorum aggranatum est nimis. Descendam, & videbo utrum clamorem, qui venit ad me, opere compleverint, an non ita, ut sciam.* The Lord then said, *Because the cry of Sodom & Gomorrah is great, and because their sinne is exceeding grievous, I will goe downe now, and see whether they haue done altogether according to that cry, which is come up vnto me: and if not, that I may know.* Yet for all this, some busie tongu'd

The readines
of some in o-
uer rash cen-
suring and
iudging o-
thers.

Of such as tie
their tongues
to their eares.
Psal. 73. 9.

The Authors
exposition of
Dauids sen-
tence.

Sentence.
Of stammerers
and corrupt
speakers signi-
ed by the pro-
phet.

Esa. 32. 4.

murmurers are so ready in iudging, blaming and determining, not onely without any fore-thinking, but meerely in rash conceite, as whatsoeuer they heare, it is presently taken for a truth, though there be an hundred witnesses to the contrary.

Lodouico. These men (perhaps) haue tyed their tongues to their eares, and their hearing to their talking: for, any thing they heare, they presently bruite it abroad, defaming and detracting with wondrous facilitie, which made *Dauid* utter that excellent sentence. *Posuerunt in caelum os, & lingua eorum transiit in terra. They set their mouth against heauen, and their tongue walketh through the earth.*

In saying, that they haue set their mouth against heauen, and their tongue walketh through the earth, he signifyeth, that they are very quick and indiscreet in talking, yea, there is nothing whereof they prate not, as well of difficult matters, as of such as are easie, as well of high, honorable, and persons great in dignitie, as of meane, base and popular degree, as well of Lords, as of vassalles, as well of guiltie, as of the innocent, iudging of all, and determining of all ouer-readily, & most maliciously. For where there is no mature counsell or deliberation, the sentence can neuer be free from error.

And these men (I thinke) are those stammerers or corrupt speakers, whereof the holy Prophet maketh relation, that thrust forth their wordes so nimbly, as they are scantily vnderstood, and a great sinne it is to lend eare to such. *Lingua balborum velociter loquetur. The tongue of the stuturers shal be ready.* They know not how to speake, and yet they wil be talking and censuring on al: but better were it to be without a tongue, then to haue it so ouer-long, and apt to speak euill.

Claudio. These busie ianglers, which utter all that they heare, and care

care not whom they flander, are like to certaine Bulles in *India*, of whom *Plinie* reports in his historie, that they haue their tongues so long, as they reach out vnto their eares. So these men haue tongues stretcht out to their eares, declaring, iudging and deprauing what-soeuer they heare. They haue a heart each of them, but not to containe any thing, rather it resembles a broken glasse, loosing what-soeuer liquour is put into it. Euen so these bad qualited men, they can keep nothing secret, but if they hap to be silent, it is but when they shall listen to another mans infamy, although there is nothing, either in this worl'd or the other more precious, then good fame & honest reputation.

of Example of certain bulles in India, according to *Plinie* alluded

Compariso of a broke glasse: alluded.

Hence was it that the holy ghost sayd: *Audistis verbum aduersus proximum? commoriatur in te*, as if he would haue said. Hast thou heard thy neighbour defamed, and knowest not whether it be true or no, yet knowest that euery man is a lyer, and the tongue too ready in backe-biting and slandering? Make account, as if thou hadst not heard it, holde thy peace, make no report of it. For beside thy offending God therein, and defaming thy neighbour against the law of charitie; thou shalt iniurie thy brother in a thing so precious as his honor is, and yet thy selfe gaine no honor at all therby, because thou wilt be held but for a tattler, a news-caryer, & shalt be in danger of spreading lyes abroad, vnder an imagination of telling the truth.

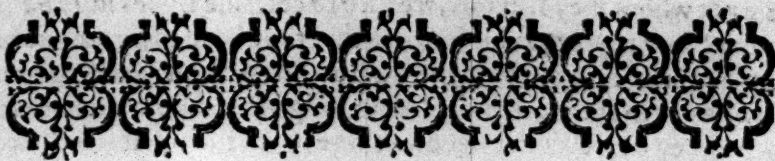
Eccle. 16. 9. A good lesson for me to obserue, in hearing or reporting speeches of their neighbours.

So shalt thou be knowne but for a detractour, a lyer, and a tell-tale, and no man will beleue thee when thou speakest the truth: therefore, *Commoriatur in te, let it die in thee.* Blab it not abroad, holde thou thy peace, and keep silence, for it is better to bee silent, then to speake euill, because detraction offendeth both others and thy selfe. But by holding thy peace of others infamy, thou honorest God in his creature, and hurtest not thy selfe, nor offendest thy neighbour. Holde then all detractours, murmurers and false speakers, to be vnworthy the company of any Christian.

Detractions offends as well a mans owne selfe, as others.

Finis Chap. 13.

The



The Argument.

There is not any thing more vnease or insupportable, neyther lesse deseruing loue, then the tongue of the slaunderer and deprauer. And more easilie the Egyptians might suffer the plague of Frogges, then we can indure the defamers tongue. What the cause was, why God sent such a punishment vpon the Egyptians, by creatures so vile, & vnapt to offend. How difficult a thing it is to heale the plague of the tongue, declaring and approouing, that God onely must heale it: as he healed Egypt, purifyed the lips of Esay, and restored speech to the dumbe. The murmurer is woorse then a theefe, and is figured in the rauenous birdes, yeiected in the diuine sacrifices.

Chap. 14.

Among bad men, none is more to be shunned then slaunderers.



LODOVICO. Diogenes, the Cynicke affirmeth: That there is not any thing more laborious, then to trafficke with bad men, nor any thing more comfortable, then to dwell among honest men. But hereto I adde, that among bad men, there is no company more hatefull, and worthyer to be fled from, then those kinde of men, which be addicted to detraction and slaunder, as despised

Slaunderers are giuen to the world as a plague.

A great mystery in Gods sending of Frogges to the Egyptians: compa-

both of God and men, being like vnto croaking Frogges, who can doe nothing but make a noise, in their vnpleasing and offensiue manner. And as they were giuen to Egypt for a diuine punishment: so are murmurers and deprauers giuen to the world, euen as a plague, or as the scourge of God.

There wanted no mysterie, in that our omnipotent God sent to the Egyptians, as a great scourge and punishment, frogges, for they are a most vile kinde of creature, begotten of the corruption of foule fennie

fennie waters, and are likewise so weake in offending, that hauing no poyson (as serpents haue) they may be handled. They haue no teeth; as dogges that can bite: they haue no force in their feete, as hoises haue, to strike with their heeles: they haue no hornes, as Oxen, wherewith to doe harme: they haue no talants, like Eagles, thereby to grapple: they haue no pawes, as Beares and Lyons, to teare in peeces withall: they haue no pointed bristles, like the hedgehog, to pearce through any thing: they haue no weapons, like men, therewith to kill: nor are they rauenuous like wolues, that liue by deuouring.

red with the
offensue qua-
lities of other
creatures.

And yet were they sent as a principall plague from God to the Egyptians, and that in such aboundance, as both water and lande produced infinite store of frogs: so that not onely the houses were full of them, but their beds, tables, furnasses, & the very cupbordes wherein they kept their foode. *Ecce, ego percutiam omnes terminos tuos Rannis. Et ebulliet fluuius ranas, quæ ascendent, & ingredientur domum tuam, & cubiculum lectuli tui, & super stratum tuum, & in domos seruorum tuorum, & in populum tuum, & in furnos tuos, & in reliquias ciborum tuorum. Et ad te, et ad populum tuum, & ad omnes seruos tuos intrabunt ranæ. Beholde, I will smite all thy countrie with Frogges. And the riuer shall be full of frogges, which shall goe vp and come into thine house, and into thy chamber where thou sleepest, and upon thy bed, and into the house of thy seruants, & upon thy people, and into thine ouens, and into thy kneading troughes. Yea, the frogges shall climbe vp upon thee, and on thy people, and upon all thy seruants.* This prodigie also Dauid registers in one of his Psalmes, saying: *Dedit terra eorum ranas, in penetrabilibus regum ipsorum. Their land brought forth frogs, euen in their kings chambers.*

Exod. 8. 2. 3. 4.

Dauidsacknowledgement of
this prodigie.
Psal. 105. 30.

Claudio. It is a matter much in vse among noble men, that if eyther they, or else some knight of honorable respect, doe receiue any iniurie by some meane or vile person, their generous spirit scornes to drawe a weapon to wound him: but commaundes some seruant of theirs (of base condition) to take a cudgell, and soundly to beate him therewith. Contrarywise, if the wrong proceede from a noble man, or his equall, it moues his blood the more, and for the abuse receiued, hee couets with his owne hand to acte an honorable reuenge.

A custome obserued among
noblemen, being iniuri-
ed by a base person:
seruing as a
comparison to
this purpose.

Among the brute beastes of lustie disposition, we may note the like, euen by a meere naturall instinct, which makes the Lyon refrain turning to euery beast that abuseth him. Also the Greyhound

The same is
exempld among
brute
beasts.

and

Petrarchs report of a dogge that scorned to fight with a Lyon. †

and dogges for the chase, with others oflike generous qualitie, they scorne to deale with any vile creature, or any dogge of gentle condition, albeit they may barke, and make a contemptible noise at them. But *Peirarche* tels vs of a dogge of *Alexanders*, who was of such a gallant condition, that hee disdained to fight with a Lyon: notwithstanding hee opposed him selfe against an Elephant, which is a beast of immeasurable strength, and surlynes of minde, exceeding other beastes in greatnes, and of all other the most disciplinable.

God offended with Pharao for withhold- ing his people.

God was very highly displeased at obstinate *Pharao* king of *Egipt*, for afflicting his beloued people of *Israel*, contemning his diuine commandement, and refusing to let them passe to their sacrifices; promising, yet afterward denying his promises to God, by the meanes of *Aaron* and *Moyse*. There was no neede, that a maiestie so great, a person so illustrious, and a Monarch so almightie, as God himselfe is, should come in proper person, to reuenge him selfe vpon a petty king of *Egipt*. Moreouer, hee scorned to send one of his attendants, of soueraigne and Angelicall vertue, but for better subduing the obstinate pride of a heart therein so hardened: he sent vile and loathsome creatures, filthy, and made of putrification, such as Frogges are, which although they wanted weapons to endanger him withall, yet had they voices wherewith to wearie him, & thereby they kept such a continuall wicked sounding in his head, as he could neuer sleep. And such was the noyse of their hatefull croaking, as the *Egyptians* could not vnderstand themselves in speaking one to another, hauing their houses full, their tables full, and their beds full: beside, ouer and aboue the filthynesse which naturally they had, they were creatures most hatefull to looke on, and loathsome to touch.

How odious this plague of Frogges was to the *Egyptians*.

The Plague of detractours & backbiters worse then that of Frogges. Comparisō of the wicked tongue with the Frogges qualities and how they agree in their seuerall natures;

Much worse is the plague of Detractours, murmurers and lewde speakers in the world, and farre more tollerable were the frogges, as also more easily their vile voices to be endured: then the others infamies, cursings and abominable raylings. For, with their deuillish tongues, they offend the maiestie of God, murder the fame and reputation of their neighbour, and bring their owne polluted soules to wilfull perdition.

A great similitude hath the wicked tongue with the frog, but yet goes beyond it in vilenes of qualitie. For, as the frog abyde alwayes in muddye lakes and troubled waters: so the lewd tongue delighteth in deprauiing his neighbour, and neuer commendeth any man

man for the vertues he possesseth.

The frog is bred of the dirte and corruption in moorish grounds: so is the back-biting and slanderous tongue, deriued of a putrified hart, as also of an erronious and peruerse conscience. The frog with his horrid voyce, neuer ceaseth croaking day nor night: and the detracting tongue neuer lacks matter of murmuring, permitting others to take no rest, but alwayes molests them with new deuised villanies, and will not let it selfe sleep, least it shou'd loose time in harming others.

Pharaos Magicians and Enchaunters, could not deliuer *Egypt* from this great plague of frogs, but onely God him selfe must send them away, by reason of the two bretheren *Aaron* and *Moyse*, by whose earnest prayers, his omnipotencie was pleased to rid them thence. Euen so, God onely must take away this great plague from the world, of the murmuring, slaundering and detracting tongue. *Domini est gubernare linguam. The rule of the tongue is of the Lord.* *Prover. 16. 1.*

Lodouico. This difficultie is sufficiently discovered in the Prophet *Esay*, whose mouth was purified with one of the sublime Seraphims, which with the tongs or tanackles, taking a burning coale from the Altar of the Lord, touched his tongue therewith, & so his lips were made free from all pollution. *Et volauit ad me* (saith he) *unus de Seraphim, & in manu eius calculus, quem forcipe intulerat de altari. Et tetigit os meum, & dixit. Ecce tetigi hac labia tua, & auferetur iniquitas tua, & peccatum tuum mundabitur.* Then fiewe one of the Seraphims to me, with an hot coale in his hand, which hee had taken from the Altar with the tongs. And hee touched my mouth, and sayd. Lo, thus hath touched thy lips, and thine iniquitie shall bee taken away, and thy sinne shall be purged. *Example of the prophet Esay, how his mouth was purified. Esay. 6. 6. 7.*

It is a doctrine sufficient enough, & an opinion contording with the best diuines, that God neuer sends to the world, for execution of his workes, but onely those Angels of the vtmost or lowest Hierarchie; except when he will doe some acte of some important consequence. Among all his maruailous and mighty workes, the most principall was that, of the ineffable incarnation of the Word, when afterward succeeded the redemption of the whole world, which was sent & pronounced by the Archangell *Gabriel*. If to deliuer a Sacrament so vnexpressible, & to treat on a matter so important, he sent onely but one Archangell:

If God sent to cure the tongue of a sinner, who was not one of the

the worst in the world, but one of his most glorious Prophets of the olde Testament, not an Angell, nor an Archangell, but one of his highest and noblest Seraphims, which doe holde the chiefe place neereſt vnto God: it may ſerue as an eſpeciall argument, that to heale a hurtfull biting tongue, it is a matter of greateſt difficulty.

The cure or recovery of the wicked tongue, belongeth only to God himſelfe.

If to make ſound a holy man, and ſuch a one as *Eſay* was, there needed to ſend forth a Seraphim: then to recover the tongue of a murmurer and an euill defamer (which knowes no good of it ſelfe, neyther is able to ſpeake well) doubtleſſe it requires the omnipotencie of God himſelfe; *Domini eſt gubernare linguam*. I doe not ſay, that he needeth to come in perſon, for the helping of an infamous tongue, but yet I ſay, that not without a great myſterie, ſent hee an Archangell to pronounce the incarnation of the woord, and alſo to purifie the lippes of one of his cheefeſt Prophets, ſent he a Seraphim.

Luk. 11.14.
Mat. 12.22.

Claudio. What ſay you, a Seraphim? Doe wee not read, that *Erat Ieſu eiiciens Demonium, & illud erat mutum? Ieſus caſt forth a deuill, and he was dumbe?* And in *Mathew* alſo: *Oblatus eſt ei Demoniu habes, cecus & mutus, & curauit eum, ita vt loqueretur & videret*.

Seueral examples performed by our Sauour himſelfe.

Then was brought to him one poſſeſſed with a deuill, both blinde and dumbe, and he healed him, ſo that he which was blind and dumbe, both ſpoke & ſaw. And of an other dumbe man, it is written: *Obrulerant ei hominem mutum, demonium habentem. Et eiecto demonio, lo-*

Mat. 9.32.33.

quutus eſt mutus. They brought vnto him a dumbe man, poſſeſſed with a deuill. And when the deuill was caſt out, the dumbe ſpoke. And of

Marke. 7.35.

another, both deafe and dumbe, Saint *Marke* writeth, that Chriſt waſhed with ſpettle the tongue of the dumbe, opened his mouth, and of his proper authoritie, and (with his owne hands) he healed him, in ſuch manner, that, *Solutum eſt lingua eius vinculum, & loquebatur recte*: And the ſtring of his tongue was looſed, and he ſpoke plaine. Is not this a matter of farre greater maruell, then the ſending of a Seraphim?

Concerning the dumbe man, whereof the ſeueral E-uangelists doe make differēt mention.

Lodonic. If my memory doth not deceiue me, the ſame dumbe man, whereof Saint *Luke* ſpeaketh in his eleuenth Chapter; is the ſame which Saint *Mathew* recordeth in his twelfth Chapter, and the ſame alſo whereof Saint *Marke* makes mention in his ſeauenth Chapter. For, according to the ſacred doctours opinion, eſpecially *Beda*, and he who is termed the tongue of golde, it is all one, and the very ſelfe ſame man, which was blinde, deafe and dumbe. S. *Luke* onely

onely tels vs, that hee was dumbe, and that Christ healed him, making no mention at all eyther of deafenesse or blindness. But bee it howsoeuer, for so much as is to be sayd concerning the worke, God doth a greater miracle, in curing a man of an euill tongue, then by giuing health to any other bodily infirmitye. Therefore let the vngodlye talker bee ashamed, and the infamous tongue bee strycken dumbe: *Erubescant impii, & deducantur in infernum, muta fiant labia dolosa: Let the wicked bee put to confusion, and to silence in the graue. Let the lying lips bee made dumbe.*

A noate worth the obseruation.

Psal. 13. 18. 19.

Claudio. Since it is such an infectious euill, and so hard of his owne nature to be cured, we may then as boldly say, that the punishment therof must needs be great, if the penaltie as iustly do answer the offence. Saint Paul writing to the *Corinthians*, saith: *Nec male dici, nec rapaces, Regnum Dei possidebunt: No raylers, nor theeves shall inherite the kingdome of God.* What difference make you (my Lord) betweene raylers & theeves?

Lodowico. Assuredly, if we shall but yeld to that, which a little before we haue set downe, much more doth a byting slaundersous tongue rob and steale, then a theefe can do by his vniust rapine. For the one steales a mans good fame, the other but his goods or garments, of much lesse value then a mans honor is, for preseruacion wherof, diuers haue willingly lost their liues, but neuer any for their goods or garments, which do make no more the a bare outward ceremony to life, neyther were euer affected or esteemed among the wise.

Claudio. If those men that be theeves, shal not inioy the kingdome of heauen, and among theefes, the most deuouring and vilest man, is he that hath an infamous tongue: it must needs follow then by reason, that greater punishment shall the detractour, murmurer and defamer haue, then the poore needy theefe. And yet theeves may be cut off by the gallows, but no iustice is awarded to the detractour: therefore the world swarmes more full of wicked tongues, then it doth of theeves.

The diuersitie of punishment on raylers & theeves.

Lodowico. Who knowes (my Lord) if that God, forbidding the sacrifice of rauinous theeuing foules in the olde Testament, such as the Eagle, the hauke, the vulture, the kyte, and such like birds, which feede onely vpon rapyne, and are nourished with rawe flesh, as detractours and insolent defamers, do fatten them selues on men both aliue & dead, who knows (I say) in speaking of these rauinous birds,

Of the rauinous foules forbidden in sacrifice. Deut. 11. 13. 14.

2. Cor. 10. 11.

whether he aymed at these kinde of bad men or no? because, *Omnia in figura continebant illis. At these things came vnto them for examples.* And as the foules were reputed vncleane, & not fit for the sacrifice: so all such theeuing men, are held vnworthy to inherite the kingdome of heauen, figured by the celestiall *Ierusalem*.

Detractours
called theeuers
in sacred
scripture, ac-
cording to
the Septua-
gint.
Ezech. 22. 9.

Clandio. Your opinion, my Lord, differs not much from the purpose in that those men which by the Prophet *Ezechiel* are called detractours, according to our vulgare edition, agreeing with the seauenty interpreters, are also termed theeuers. *Viri detractores fuerunt in te, ad effundendū sanguinem & super montes comederunt in te, scelus operati sunt in medio tui.* In thee are men that carrie tales to shed blood, in thee are they that eate vpon the mountaines, in the midst of thee they commit abomination, thus speakes our edition. But the Septuagint haue it: *Viri latrones fuerunt in te, &c.* And very worthily are they called theeuers, for worse are the theeuers of our good fame and honest repute, then the stealers of our treasure, as very sufficiently hath already been sayd.

One thing to
be considered
in the Stand-
er.

Example of
rauenous
birds, that
haue no fea-
thers to fly
with all, and
others of
high flight,
with their al-
lusion.

Lodouico. Yet we haue to consider one thing more in the detractor, which is, that if he speake the trueth, we should make great reckoning thereof: but when he falsly defameth, no account at all is to be made of it, because at length the trueth will vndoubtedly appeare. There are certaine rauinous birds, that haue no feathers for flight, or if they doe flye at all, they be able to holde out but a little while, as the Eastridge and such like. Others there be that fly very high, as the Eagle, the kyte, the Goshauke, &c.

Euen so is it in the infamies of the detractor and murmurer, for those disgracefull reports, which are grounded vpon real defects, and vndoubted truth of the deed, are to bee feared, because they haue the wings of truth, and therefore doe not easily fall out of mens remembraunce, in regard those powerfull feathers do mightily support them. But those that are maliciously vttered, and vniustly are opposed agaynst apparant trueth: they can hardly holde out flyght, nor flye any long while, wanting the wynges of truth, and therefore are not a iotte to bee respected. Such was the infamy bruted agaynst chaste *Susan*, which because it was founded on falshood, it had no permanence, but (with the heyght of honour) she was thereof acquitted.

Comparison of
the belyed Su-
anna.

Clandio. Christ our redeemer will deliuer vs from the feare of such detractours, as appeareth by the gracious promise made to

to the patient sufferers: *Beati estis cum maledixerint vobis homines: Blessed are ye when men reuile ye.* And God exhorts vs by the Prophet *Esay*, not to feare the iniuries of men, or the slaunders of the murdering tongue. *Audite me qui scitis iustitiam, populus meus lex mea in corde, nolite timere opprobrium hominum, & blasphemias eorum non metnatis. Sicut enim vestimentum, sic comedet eos vermis: & sicut lanam, sic deuorabit eos tinea: salus autem mea in sempiternum erit.* Harken vnto me, yee that know righteousnesse, the people in whose heart is my law. Feare ye not the reproach of men, neither bee yee affraide of their rebukes. For the moth shall eat them up like a garment, & the wormes shall eat them like wooll: but my righteousnesse shall bee for euer, & my saluation from generation to generation. Oh perpetuall consolation to poore defamed men, the firmest hope that slaundered soules can haue. Therefore Saint *Ierome* in an Epistle of his, gaue great thanks to God, That hee had made him worthie to bee hated of the world, and falslie slaundered. *Gracias ago Deo meo, quia dignus sum quem mundus oderit.*

Math. 5. 11.

Esay. 51. 7. 8.

The Prophets
exhortation,
against the
feare of mens
reuilings.S. Ierom' prai-
sed God for
suffering him
to be slaunde-
red.

Lodovico. Wee ought not onely, to make no account of talkatiue babblers, because they cannot hurt vs, and very gladly should we suffer them, in hope of the promised reward: but also to weigh them as nothing, in regard it often happeneth, that by the imposition of a slaunderous calummie, the truth it selfe is brought to light. Which makes me to conceiue, why *Dauid* likened the detractours tongue to an arrowe: *Filii hominum, dentes eorum arma, & sagitte, & lingua eorum gladius acutus: The children of men, whose teeth are speares and arrowes, and their tongue a sharpe sword.*

Psal. 57. 5.

The arrow (sayth Saint *Ierome* to a friend of his) if it bee shot against an hard stone, it sometimes rebates the point, or breakes, or if it rebound backe, it woundeth the archer that sent it from his bowe. So the arrowe of detraction, being let loose against a iust man, who is as the solide rocke of constancy: it returnes back vpon the vniust defamer, and offends his owne proper author, euen like vnto an other of detraction. *Perillus.*

And this is also verified by the saying of the holy ghost, from *Salomon.* *Qui mittit in altum lapidem, recidet in caput eius, & plaga dolosa dolosi diuidet vulnera. Et qui foueam fodit, incidet in eam, & qui statuit lapidem proximo suo, offendet in eo. Et qui laqueum alii ponit, peribit in illo. Facienti nequissimum consilium,*

Eccle. 27. 25.
26. 27. 29.]

Supra ipsum deuoluetur, & non agnoscat unde adueniet i^ui. Whoso casteth a stone on hye, casteth it vpon his owne head, and he that smiteth with guile, maketh a great wound. Whoso diggeth a pit, shall fall therein, and he that layeth a stone in his neighbours way, shall stumble thereon. And he that layeth a snare for another, shall be taken in it himselfe. He that worketh euill, shall be wrapped in euils, and shall not know from whence they come vnto him.

Let slanderers make vse of this heavy threatening.

Nay, yet there is a worse matter for these detractours, because it followeth: *Laquei peribunt, qui oblectantur casu iustorum, dolor autem consumet illos, antequam moriantur*: They that reioyce at the fall of the righteous, shall be taken in the snare, and anguish shall consume them before they dye. Let these wicked tongues then bee mute, for lessening & abridging their owne harmes, before such iudgements fall vpon them, from the omnipotent hand of God. So shall they bee sure to escape offending their neighbours, with the poysoned arrow of their tongues, and likewise be free from such dreadfull punishments.

Example of Camelles, according to Plinie, Hist. Nat. Lib. 8. Cap. 18.

Claudio. It may be (my Lord) these biting tongues strue to imitate Camelles, who (as *Plinie* reporteth in his naturall historie, the eyght booke and eightene Chapter) when they would drinke, beho' ding (as in a perfect glasse) in the cleare water before them, the brutish shape of their owne huge bodies: by the meere displeasing sight of so bad a spectacie, they stirre their feete, and trouble the water, that it may be voyde of such meanes to shew their owne vgliness, and then with contented mynde they drinke.

The Example very excellently alluded to deuillish tongues.

So these deuillish tongues, because in sanctitie of life, goodnesse of manners, and glorious fame of vertuous men, their owne detestable brutishnes plainly appeares, euen as in a christall glasse, shewing their hellish vices and abomination of life; therfore they stamp, make muddy, and scandalize others faire reports, to the end they may not see their owne loathsomnesse in them. But in seeking to sullie others splendour, their own credit becomes clouded, & their owne foules are endangered, before they can impaire other mens reparation. Euē like him, that seekes to spoile a white wall with a coale, before the wall is anything iniured, his owne fingers are first of all defyled.

A very apt & witty simile.

Haue you neuer scene (my Lord) that such as haue serious affaires in the Court, either to visite some noble man, or to follow a suite of great importance, their attending seruantes of base degree, such

such as the horie-keeper or foot-boy, hauing waited some while for his master: at length, wearied with attending, and willing rather to be badly imployed, then so to stand idle, knowing nothing else then to doe, with an extinguisht torch, or a coale, he findes him selfe work vpon the white wall, drawing a thousand foolish gaudes, and diuers times sets downe dishonest lynes or sentences, or such noates as him selfe may well be ashamed of. The like also some times wee see in prisons, by men restrained of their libertie, seeking to shunne idlenesse, with such a bad and vndecent exercise.

Example of
Lackeys or
Seruing-men
busie the
walles in
Court.

Not much vnlike to these men, are they of euill tongue, who hauing nothing else to say, nor knowing otherwise how to busie their braines: doe take the foule coale of infamy, and therewith deface the white wall of others good fame. But first of all, they deforme themselves with deadly iniquitie, before they can stir their tongues bad pensill, to set downe other mens imperfections. *Linguis suis dolose agebant: indica illas Deus.* God keepe vs from such wicked tongues, and impose vpon them (in his diuine goodnesse) a perpetual silence.

Allusion to
those of wicked
tongue against
good mens fame &
repute.

Psal. 13. 5.

Finis Chap. 14.

M 3

The

Supra ipsum deuoluetur, & non agnoscat unde adueniet illi. Whoso casteth a stone on hye, casteth it vpon his owne head, and he that smiteth with guile, maketh a great wound. Whoso diggeth a pit, shall fall therein, and he that layeth a stone in his neighbours way, shall stumble thereon. And he that layeth a snare for another shall be taken in it himselfe. He that worketh euill, shall be wrapped in euils, and shall not know from whence they come vnto him.

Let slanderers make vse of this heauy threatning.

Nay, yet there is a worse matter for these detractours, because it followeth: *Laqueo peribunt, qui oblectantur casu iustorum, dolor autem consumet illos, antequam moriantur: They that reioyce at the fall of the righteous, shall be taken in the snare, and anguish shall consume them before they dye.* Let these wicked tongues then bee mute, for lessening & abridging their owne harmes, before such iudgements fall vpon them, from the omnipotent hand of God. So shall they bee sure to escape offending their neighbours, with the poysoned arrow of their tongues, and likewise be free from such dreadfull punishments.

Example of Camelles, according to Plinie, Hist. Nat. Lib. 8. Cap. 8.

Claudio. It may be (my Lord) these biting tongues strue to imitate Camelles, who (as *Plinie* reporteth in his naturall historie, the eyght booke and eightene Chapter) when they would drinke, beholding (as in a perfect glasse) in the cleare water before them, the brutish shape of their owne huge bodies: by the meere displeasing sight of so bad a spectacie, they stirre their feete, and trouble the water, that it may be voyde of such meanes to shew their owne vglynesse, and then with contented mynde they drinke.

The Example very excellently alluded to drish tongues.

So these deuillish tongues, because in sanctitie of life, goodnesse of manners, and glorious fame of vertuous men, their owne detestable brutishnes plainly appeares, euen as in a christall glasse, shewing their hellish vices and abomination of life; therfore they stamp, make muddy, and scandalize others faire reports, to the end they may not see their owne loathsomnesse in them. But in seeking to fullie others splendour, their own credit becomes clouded, & their owne soules are endangered, before they can impaire other mens reparation. Euē like him, that seekes to spoile a white wall with a coale, before the wall is any thing iniuried, his owne fingers are first of all defyled.

A very apt & witty simile.

Haue you neuer seene (my Lord) that such as haue serious affaires in the Court, either to visite some noble man, or to follow a suite of great importance, their attending seruantes of base degree, such

such as the horse-keeper or foote-boy, hauing waited some while for his master: at length, wearied with attending, and willing rather to be badly imployed, then so to stand idle, knowing nothing else then to doe, with an extinguisht torch, or a coale, he findes him selfe work vpon the white wall, drawing a thousand foolish gaudes, and diuers times sets downe dishonest lynes or sentences, or such noates as him selfe may well be ashamed of. The like also some times wee see in prisons, by men restrained of their libertie, seeking to shunne idlenesse, with such a bad and vndecent exercise.

Example of Lackeys or Seruingmēts abusing the walles in Courte.

Not much vnlike to these men, are they of euill tongue, who hauing nothing else to say, nor knowing otherwise how to busie their braines: doe take the foule coale of infamy, and therewith deface the white wall of others good fame. But first of all, they deforme themselues with deadly iniquitie, before they can stir their tongues bad pensill, to set downe other mens imperfections. *Linguis suis dolose agebant: indica illos Deus.* God keepe vs from such wicked tongues, and impose vpon them (in his diuine goodnesse) a perpetual silence.

Allusion to those of wicked tongue against good mens fame & repute. Psal. 13. 5.

Finis Chap. 14.

M 3

The



The Argument.

Discourſing of the double tongue, to wit, that of the hypocrite and falſe men, who hath one thing in his mouth, and another in his heart: Whereby he makes himſelfe hatefull to God, to the very deuils, and alſo to men. Of an hypocrite, what thing it is, how hardly he is to be knowne of men, and of deuils: being compared to the Comedian; the gallant dogge, that hath a ſmooth quick tongue; and to the vapour exhaled by the Sunne up into the ayre. The hypocrite hath his mouth in heauen, and his tongue on earth. And he is alſo compared to the ſword of Holofernes, of Saul, and of Goliath. &c.

Chap. 15.

Of double
me, ſpeaking
one thing, and
thinking an-
other.



Eccle. 5. 11.

ODOVICO. But what ſhall wee ſay of ſuch double men, as haue one thing in their heart, and yet ſound another with their tongue? Not much vnlike to the flattering toſſe, whereof we haue already ſaid ſomewhat, and becauſe they both are lyers, the continue not long, but euen till their deceit is diſcouered. For, as the wiſe man ſayth. *Non ventiles te in omnem ventum, et non eas in omnem viam. Sic enim omnis peccator probatur in duplici lingua.* Be not carryed about with euery winde, and goe not into euery way: for ſo doth the ſinner that hath a double tongue.

Aſtiſtole his
compariſon of
the vaine ſho-
win of life.

Claudio. Ariſtole alſo confeſſeth the ſame, and giues the reaſon therof. Becauſe (ſaith he) none can comment more on colours then the woman which is addicted to paint her ſelf: yet it laſts but a little while, reſembling

resembling a vaine flourish of life, which at last is discovered, by the wiles, cunning sleights, and fraudulent stratagems thereof. *Nemo potest diu fictam ducere personam*. But what is the conclusion? the wolfe eates vp the sheepe, though hee come to him in a lambes cloathing, and the foxe will deuour the pullen, though in outward shewe he seemes not to care for them: euery one turneth to his owne naturall instinct, therefore *Disimilium infida societas*. When we haue talked all that we can doe, yet at the last our own deedes will accuse vs.

Sentences to good purpose

When our Sauour rayfed the Rulers daughter of the Synagogue, *Marke. 5. 41.* he tooke her by the hand; *Tenens manum puella*, and then sayd: Of Christs *Tabitha kumi*; *Quod est interpretatum*; *Puella (tibi dico) surge*; rayfing the which by interpretation is; Maiden, I say vnto thee, arise. As if hee would allude thereby, that he would haue vs ready to doe good workes, signified onely by the hand. But the hypocrite puts out his gloue onely, which hath a false resemblance to the hand, and so by the workes of hypocrits shall passe without any eternall reward. So the man is sure to be knowne by his works, as the tongue when it lyes, euen as the double man, that speaks one thing, & does another.

the Rulers daughter, and what the Author gathers there by.

Lodouico. But by your patience, my Lord, I take it not so easie a matter, to know an hypocrite or a double hearted man, as thus in slight words you seeme to passe it ouer. For, if man him selfe, no, nor the Angels, but onely God alone knowes the inward of the heart; *Deus autem intrat in cor*, how can your speeches holde? The hypocrite speaking holy words, and doing deedes correspondent to those words, may want onely the Christian perfection of a good intent. because vertue consisteth not in the verbe, but in the aduerbe, that is to say, not in lip-labour, praying, giuing almes, fasting, pardoning offences outwardly, punishing the body, ceremonious visitation of prysons, or the sicke, and such like, but in doing al the said deedes, truly, well, iustly and really to the glory of God.

No easie matter to know an hypocrite, the knowledge of the heart belonging onely to God.

Sentence.

We not knowing the inside of the heart, nor the intention of the worke, but hearing onely godly speeches, and seeing deedes done according to such words, it appeares to me impossible (which is more then difficult) to know whether the tongue be double or pure.

How farre our outward iudgement reacheth it selfe.

And to go on yet a little further, by more the cōiecture. We know that the counterfeite mā not onely offendeth God, who sees the corruptiō of his vnclen hart, but also he becoēs hateful to mē, in disouerung of his deceit. Nay, he is odious to the deuils theselues, so soone as they perceiue his dissembling life: because, declaring a sanctified life

The hypocrite hateful to God, to men, and to the deuils theselues.

in deeds & words, & not agreeing therewith in trueneſſe of intention, he is but reputed onely to be a man of a vertuous life, & ſo becomes he thereby moſt diſpleaſing to the infernall ſpirits. Tell me then, can there be ſeene in the world a more brutiſh moſter then the hypocrite? hated of God, contemned of men, & offenſiue to the very deuils?

Aristotle his
opinion of
our lifes in-
ſtability.

The hypocrite
holly life is to
get his owne
intent.

Example of
the Tribune
to king An-
tiochus.

2. Sam. 3. 37.
Ioabs killing
of Abner and
Amasa.

2. Sa. 20. 9. 10.

The double-
neſſe of tongue
is the effect of
anger.

Claudio. Your argument (at the firſt ſight) ſeemes to be a matter vnanswerable: but whoſoeuer conſiders the opinion of *Aristotle*, and (with the eye of the minde) contemplates the inſtability of mans life; which can not long time perſeuer in one and the ſame condition: ſhall finde it not ſo intricate a caſe as you make it, to diſcouer the diſſembling of an hypocrite. And your ſelfe, in confeſſing, (that he is odious to men) do differ not a iot from *Aristotles* iudgement, which is: *That man cannot long time continue in a feyned life, but in the end his corrupt rottenneſſe will be made manifeſt.* It euidentlie appeareth, that the hypocrite, in counterfeiting a religious kind of life, vntil he may reach to his own intent, the ſame being once obtained, he then returneth to his former ordinarie life againe.

The Prince of the Tribunes to the moſt cruell king *Antiochus*, diſſembling a peace in goodly proteſtation of words: cauſed the moſt bloody maſſacre in *Ieruſalem*, as made euery one (in meere compaſſion) that either heard or read of this cruell example, to ſhed fountaines of teares. So deales the double tongue and hypocriticall mā, ſuch is the end of his purpoſe and ayme: with the feigned words of a friend, to carry an outward colour of kindneſſe, euen the valiant knight *Ioab* ſlew *Abner* in *Hebron*.

The like by enuy did he to the Prince *Amasa*, with whom counterfeiting as a great friend, meeting him vpon the way in the open field, and friendly ſaluting him, ſaying: *Salue mi frater, Art thou in health my brother?* Then taking him by the beard with the right hād, as if he meant to kiſſe him: drew forth his ſword with the left hand, and (before *Amasa* could be aware of him) ſmote him therewith vnder the fiſt rib, ſo that all his bowels fel out vpon the ground, *Qui percussit eum in latere, & effudit intestina eius in terram, & mortuus est, nec secundum vulnus apposuit.*

Lodouico. This doubleneſſe of tongue which now you ſpeake off, it is moſt true, that it laſteth but for little time, becauſe it is the effect of anger, which being once ſet on working, ſuddenly breaketh forth to his effect, and then it can no long while endure: as your examples alreadie alleaged doe very well teſtiſye, for it is the propertie of anger, to purſue (ſo ſpeedily as it can) the hated conceipt.

But

But in an hypocriticall man, who may neuerthelesse be without dis-
daine or fury, the rehearsed examples are not verified, because not
all those, that keepe one thing in the breast, & deliuer another with
the tongue, are to be called hypocrites.

The property
of anger.

But they are truly and properly hypocrites, who feigne a Saint-
like behauiour, and vtter honest words, yet in any vertuous action,
are (notwithstanding) inwardly such diuels, as they are without piety
and any religion at all. As were the Scribes and Pharisees, of whome
our sauour speaking, sayth : *va vobis hypocritæ, bene prophetavit de*
vobis Isayas, dicens, populus hic labijs me honorat, cor autem eorum longè
est à me. Woe to you hypocrites, Esay prophecied wel of you. This people
draweth neer vnto me with their mouth, and honoreth me with the lips,
but their hart is far off from me.

Of such as
may iustly be
tearmed hy-
pocrites.

Mat. 15. 7. 8.

And in a thousand other places we reade, that such are properly
called hypocrites, which in a lying habite, haue seemed to be ob-
seruers of the diuine lawe, but a good intention hath altogether bin
wanting in them. In regard, that whatsoeuer they haue doone, hath
not beene to the honour of God, but to be reckoned as Saintes in
the eyes of men. Wherefore it is sayde, that *receperunt mercedem su-*
am, they haue their reward. And these hypocrites haue practised long
time to perseuere in such a lying kind of life, because their hope and
intent is, to go masked in sheepes cloathing, vntill the very houre of
their death.

The nature &
behaviour of
hypocrites, to
be Saintes in
the eyes of me
Mat 6. 2.

Claudio. It merits some blame, my Lord, that you will reduce a
name generall for feigners onely, to such as may seeme to dissem-
ble well, and yet no way be really the same in trueth. *Because an hy-*
pocrite (if we shall giue credite to Budens) is enery dissembler, that
representeth any other condition then he is indeede. Heereupon, stage
players, and all kind of Comedians were tearmed hypocrites, and
the action of Comedians called hypocrisie and dissimulation, be-
cause themselves were but Apes of mens actions, representing di-
uers other personages in liuely imitation. And this to be true, we
reade it approoued by that greete greeke Father of eloquence, who
beeing asked what was the first and cheefest parte of an Ora-
tour, constantly answered, *Hypocrisis, simulation, hypocrisie.* Being as-
ked againe, what was the second parte, returned the same an-
swere *Hypocrisis*, and on the thirde demaunde, for the thirde
parte of an Oratour, did alwayes make the selfe same an-
swere.

Who is rightly
sayd to be an
hypocrite, ac-
cording to
Budens.

Demosthenes
his answer co-
cerning the
first & cheefe
part of an
Oratour.

For to speake vp rightly, the principall part of an Oratour, is hy-
pocrisie,

Some can dis-
semble more
cunningly the
others.

Matb. 7. 16.

An hypocrite
by one meanes
or another
will be disco-
uered.

Hypocritie deri-
ued from the
course of the
world now a-
dayes, poin-
ting out such
as are hypo-
crites.

Isal. 78. 36.

How Comedi-
ans and Stage

pocrisie, that is, imitation: to imitate the gesture, voyce, words and action of som person, that the subiect (whereof the Orator speakes) maketh relation vnto. So then, euery one that resembles another bodies person, is called an hypocrite, & it is not meant of him onely (as you say) that shews himself in appearance to be good, yet afterward prooues naught, whose dissembling (happily) is not so hard to be noted, as it is in the contrary body. Beside, Christ himself saith, *A fructibus eorū cognoscetis eos. You shall know them by their fruits.*

It may be there are som, who are more perscuerāt in a dissembling course of life, then others can be, the better to compasse & gaine in their own greedy desires, & all is done with a golden tongue, which yet may prooue but copper too. But let the wolfe be cloathed or shaddowed in a sheeps skin, euen as cunningly as he can deuise to be, yet in the end, some part of his body must needs be discovered, & so he shal come to be generally known; Either by his head, that is, the beginning of his peruerse actions: or by his feet, that is, his progression in his dissembling works: or by his tayle, that is, the vttermoſt end of al he can do. Let it suffice then: *Nemo potest diu fictam ducere personā*, as likewise the Comical person, can not alwayes of himself abide in place to fill the Scene.

Lodouico. I did not deriue this name of hypocrite, from his amplenesse, or large scope in dissembling, but gaue it according to the vse of the world in these our dayes: which tearmes them to be hypocrites, that do faigne themselues outwardly, to be full of great holynesse, alwayes praying, and seeming euermore to be (as it were) euen tied or vnited to god himselfe, in their ceremonious kind of praying: but their harts in soundnesse & true effect, are very far off, both from his most sacred maiesty, & any good or vertuous action. Transfiguring themselues (like their father) into Angels of light, albeit inwardly they are such saints, as seeming to haue the lips of the Cherubines, that cease not continually to praise the Lord, do containe yet within them such diuels harts, as neuer make an end of blaspheming god. Of whom we may wel say that sentence of the royal Prophet *Dauid. Et dilexerūt eum in ore suo, & lingua sua mentiri sunt ei. Cor autem eorum nō erat cum eo, nec fideles habuit in testamento eius.* They flattered him with their mouth, & dissembled with him with their iōgue. For their hart was not upright with him, neither were they faithfull in his cōu-
nant.

Now if you will haue it, that stage-players shall be sayd to be hypocrites, we may then with as much reason say, that such behavior as comes

comes from those Comedians, doth best bewray the nature of hypocrite. For many times may be easily scene, that one of bad or base condition, one of the very meanest among the people, takes on him the shape or Idea of a person royal, in very rich & costly habiliments, with graue gesture, witty speeches, & kingly cariage, so that euery simple & vnwary eye, is pleasingly deceiued in him. Yet at the length, when his counterfeited garments are cast off, & he returned into his owne proper apparell; then his true nature and quality is discerned. Euen so the hypocrite, making a protestation of holy speeches, such as may seem pleasing (outwardly) in the eye of heauen: afterward, when his lying & dissembled cloake is throwen off, then hel takes hold of him, and quite bereaues him of heauens happinesse.

players as sayd to be hypocrites according to S. Basil.

The comparison alluded to the hypocrite wel worth noating.

Claudio. O tongue, thou accursed deceiuer, twofold, or double, like to the best & most esteemed Greyhoundes or hunting dogs, whose tongue is so apt & pliable, as very easily it is euery way turned double. And who can tel, but that this might be the meaning of the prophet *David*, when he said: *Lingua canum tuorum ex inimicis ab ipso?* The tongue of thy dogs in the blond of the enemies?

The tongue compared to the Greyhoundes or best hunting hounds. Psal. 68. 25.

These men are at one instant, both in heauen, & on earth: for their vnclean lips in praising of god, do appear to seek nothing but his diuine glory; but in true effect, they go licking like the wandring Bee, among al the fraile flowrs of worldly glory, which (in one moment) vanish suddenly away. Whereupon, *Iob* that great Prince of the East said: *Gaudium hypocritæ ad instar puncti: The ioy of hypocrites is but a moment.* Therefore said *David*: *posuerunt in cælum os suum, & lingua eorum transiit in terra: They set their mouth against heauen, and their tongue walketh through the earth.*

Hypocrites, in heauen & on earth at one instant.

Iob. 20. 5.

Psal. 73. 9.

To haue the tongue in or aloft toward heauen, is nothing else, but to talk ouer liberally of heauely things: wheron grew the old Adage *Noli ponere os in cælum*, as much to say, as, with vncleane lips let no man talke of heauely matters. And the tongues extention vpon earth, may (happely) be taken in this kind, by ouer great affection to the things of this world. And as the Bee couets hony, euen so do double tongued hypocrites, speak with their dissembling mouthes, of celestially happinesse, but their desires stretch wholly to worldly glories.

How the tongue is said to be in heauen.

How the tongue is said to be vpon earth.

How in bothe places at one instant.

Lodowico. Let vs then say of these trewantly tongues, that they are like to earthy vapours, exhaled by the Sun vp into the ayre, shining by night as if they were bright stars: but falling downe to the ground. Simple children tell their parentes they sawe faire stars fall down to the earth. So is it with your dissembling hypocrites, feigning

Comparison of exhales vapours, shining like stars, & aptly alluded to dissembling won-hypocrites.

Esay. 14. 12.

wonderfull sanctity with their tongues, which to the ignorant and simple, makes them to seeme like glorious stars of the firmament: wheras indeed, they are but meer flashes of the diuel their father. Of whom it is written. *Quomodo cecidisti de cælo Lucifer, qui mane oriebaris?* How art thou fallen from heauen O Lucifer, Sonne of the morning?

Proverb. 17. 21.

Euen so may we say to these saint-like tongues, and diuels in hart, when, in the iudgement they shal fall like vapours, into the infernall depth: How happens this, poor wretches? you that appeared like shining lampes in heauen, that thus like thin vapours you are miserably fall to the earth? And what shall the wicked answer again? *Qui vertit linguam suam, incidet in malum.* A naughty tongue shal fall into euil, Euen as if he wold say, they that speak doubly, as false hypocrites do, fall into euil, that is, into hell, or hell fire.

Claudio. Wherfore should falling into euil, signifie falling into hell, or hel fire? what, are there no other euils, but those of hell, and hell fire?

How falling
into euill, is
said to be fal-
ling into hell,
or hell fire.

Lodouico. It is an vniuersall rule, not onely in Philosophy, but also in diuinity, that when we find any voyce simply, without any adiunct, it is takē for the principal signified by that same voyce, according to the very analogy: *vox simpliciter prolata, debet accipi pro suo potiori significato.* The wise man then saying, that the double tongu'd man shall fall into euill, adioyning no other words thereunto: teacheth vs to vnderstand & looke into the thing what it is, that is called the true euill indeede, because, whatsoeuer of it selfe is absolutely euill, is vtterly repugnaunt to the truest good.

The priuation
of the chee-
fest good, euē
God himselfe.

There is nothing that hinders so much the fruition of the chee-
fest good, and stretcheth to the paine of punishment, as the dam-
nable euill of hell doth, which is the castigation of the true euill
committed in fact, & that is it, which truely depriueth vs of the
truest good, euen of God himselfe. *Incidet in malum, id est in infernum, qui vertit linguam suam.* And of the Princes infernall we may
say, that euen they also (by their euill tongues) fell into the bottom-
lesse deep; according as *Osē*, prophecying of them before, said. *Cadent in gladio principes eorum, a furore lingue sue.* Their Princes fall by the
sword, for the rage of their tongues.

Ose. 7. 16.

Psal. 57. 6.

Claudio. Why then me thinkes the Prophet *Dauid* said wel, in speaking of this wicked tongue, and comparing it to a sword: *Et lingua eorum gladius acutus.* And, as oftentimes it happeneth, that

a man (by mischance) hurts himselfe with his owne weapon: the like doe these men with their owne tongues, euen confound themselves, and become woorthy of eternall horror. So that we may say of them, as of *Saul*, who was murdered by his own proper weapon: and *Dauid* did cut off the head of *Goliath*, with his owne sword. The like dealt the chaste matró *Indith* with *Holofernes*, smir off his head with his owne weapon.

Cóparison of
a man hurting
himselfe by his
owne weapon:
alluded.

Finis Cap. 15.



The Argument.

The hypocrite, because he hath holy words onely, without deeds, is compared to the glow-worme: to the statue which Nebuchadnezzar saw in his dreame, that had a head of gold only: he hath his left hand about God, and his right under his head. He hath more faces then one, disfiguring it to appear onely, but not to be good indeed: he goes forth of his owne confines; he suffers himselfe to be guided in his actions, like vnto a brute beast: with his best vertue he buieth slender rewards, and hangs his praise vpon other mens lips. He is like to the brood hen, that calt her young ones to eat, and almost starues her selfe to death: like to the theefe, that shooes a horse backward, to deceiue the pursuer; with many other worthy comparisons against the double hypocriticall tongue.

Chap. 16.



LODOVICO. Now, what might I say, if mé were inwardly so good, as they are inwardly naught, deserving eternall death, and onely by their false tongues? May they not rightly be compared to the glow-worme? a thing which is of no brightness, and which in the summer season, and is time when it flies in the darke, seems as if it were all fire in appearance to vs, and yet by day it doth

The hypocrite
very aptly compared to the
glow-worme,
or glaze-worme, that
shines brightly
in the night
and is
not seen in the
day time.

doth deliuer no light at all. So may we very well say of the hypocrite, that in the dark season of this present life (when we can discern no hidden things, but by faith onely, he then appears to be kindled (as it were) with celestially fire. But in the bright day of eternity, when euery thing shall be clearly discouered, then it will be euidently seen, how much he was depriv'd of charity, how empty of al heauēly loue, and how that all his goodly words, were viterly voyde of true effects. Also, how much he spake only by speaking to appeare, and not indeed to be holy like to false imaginations, hauing no reall essence, & to no other end but only, that he might be esteemed, reuerenced & honored of men. Hence commeth it, that it was said of such men, *Receperūt mercedem suā; They haue their reward*, not that which god in his goodnes wold haue bestowē on thē: but rather that vanity is enough for them, & therefore vanity is their reward, themselues being indeed nothing else, but a little vain-glory.

Math. 6.2.

The reward which hypocrites do most gape after.

The deuout soule the spouse of Christ.

Cant. 2.6.

Claudio. Miserable men, they might as easily haue laboured for the true reward, the certain assurance of eternall glory: but like giddy headed fools, forsaking a certainty, they stroue for a little smoake of worldly honor, which quickly was caried away with the winde. But the holy & deuout soule, the spouse of Iesus Christ, she is of another mind, of whom it is written, That she hath the left hand of her spouse vnder her head, & his right hand doth sweetly embrace her. *Laua eius sub capite meo, & dextera illius amplexabitur me. His left hand is vnder mine head, and his right hand doth embrace me.*

Of the right hand of God, and why so called.

Psal. 110.2.

Of the left hand of God, and where the holy spouse placeth it.

Psal. 73.24.

Psal. 3.3.

The hypocrite seekes after the left hand of worldly vanity, making no account at al of the right hand.

The right hand of God, is the glory of Paradise, wherupon the euerliuing father sayd to the Son: *Dixit Dominus Domino meo, sede à dextris meis; The Lord said vnto my lord; Sit thou at my right hand.* And it is called the right hand, because it is free frō al sinister things whatsoever. The left hand is the glory of this fraile life, and the honors which this present world doth affoord.

The holy spouse puts her husbands left hand vnder her head, as one viterly carelesse of this worlds vaine honors; desiring only to be embraced with his right hand, that is, to be circled & engirt with his neuer fayling glory. *Cum gloria suscepisti me; Thou hast receined me to glory. Gloria mea, & exaltans caput meum: My glory, and the lifter vp of my head.*

The hypocrite, with the glory which he giues to god, and with the holy words which he vters to other, like one berēt of his wits, seekes only after the left hand of worldly preferments, making no account at all of the celestial glories: but thinkes he ought to do euery thing

con-

cōtrary, that is, to lay the left hād of worldly honors vnder his head, as if he were sleeping vpon the pillow of promotion, there is nothing else in him to be respected.

As for the right hand, wherof the heauenly spouse makes her vse, to wit, a longing hart, filled full of earnest & enflamed desires, holily to aspire, to be circled about with his eternal loue, & round embraced in the armes of his brightnesse, in him there is not so much as one thought admitted thereof.

Lodouico. Whosoeuer doth aduisedly note the hypocrite, being adorned with the name of a Christian, full of such sincere and holy wordes: shall apparantly perceiue, that he is not much vnlike the mysterious image, which *Nabuchadnezzar* king of the *Assyrians* sawe in his dreame. His head was of the finest gold, the breast and armes of siluer, the belly and thighs of brasse, the legs of yron, and the feete, partly of yron, partly of earth: But from a high mountaine there came a little stone, & smiting the earthy part of the statue, broke this immesurable Colossus, and bruisd it into the smallest dust.

The hypocrite compared to Nabuchadnezzars Image in his dreame.

The hypocrite hath his head of gold, because he seems to glory in the name of a Christian, & his works also are christian-like, so much as by outward appearance cā be discerned. And they that heare him to viter forth such sanctified speeches, do meerly iudge him to be a saint of Paradise; so much for his golden head.

For the head, & how the comparison holds in the hypocrite, in euery part according to the Image. The breast & armes.

But the trunk or body is not answerable to the head, because the breast & armes are of siluer. His inward thoughts, are signified by the breast, & his outward works are distinguished by the armes, being altogether tyed to worldly reward, & infinite in auaritious scraping together, therefore are they thus denoted by siluer.

His belly is of brasse, a mettall full of noise & sounding, which signifies, that whatsoeuer he doth, is but to get him a name in the world, and only to compasse a fame of holinesse.

The belly and thighs.

His legges are of yron, for the hypocrite walketh many countries, leaues no wayes whatsoeuer vntrayed, to purchase eyther spirituall or temporall authority, to the end he may rule and swaye ouer others, with the yron rodde of tyrannicall gouernement. *Reges eos in virga ferrea, & tanquam vas signi confringes eos. Thou shalt bruiſe them with a rod of yron, and breake them in pieces like a potters vessell:* this signifieth the yron, which tames all other mettals whatsoeuer.

The legs.

Psal. 2. 9.

Hee hath his feete of earth, for the hypocrites affections are

The secte. all

Psal. 115. 2.

all carnall, and therefore thus signified to be earthie. The hypocrites works are so interessed with vanity, that whatsoeuer he doth, it is onely to gaine mony, or else to purchase fame of the world, or for some temporary authority: neuer hauing the glory of God before his eyes, which ought to be cheefest preferd in all our actions. *Non nobis Domine, non nobis, sed nomini tuo da gloriam. Not unto vs O Lord, not unto vs, but unto thy name giue the glorie.*

The stone,
Christ the
corner stone.
Dan. 2. 35.

Woorthily therefore doth Christ (the corner stone) descend, brusing all into small dust, and dissoluing all his vaine thoughts into nothing. *Tunc contrita sunt pariter ferrum, testa, as, argentum & aurum, & redacta quasi in famillam estina are, qua rapta sunt vento: nullusque locus inuentus est eis, &c.* Then was the yron, the clay, the brasse, the siluer and the gold broken all together, and became like the chaffe of the summer flowers, and the wind caried them away, that no place was found for them. And the stone that smote the image, became a great mountaine, and filled the whole earth.

Math. 6. 16.
Of the face of
an hypocrite.

Claudio. Deseruedly doe hypocrites want a right intention, and hauing a vaine respect in all their actions, our Sauour spake very well of them, when he sayd. *Nolite fieri sicut hypocrita tristes, exterminant enim facies suas, ut appareant hominibus ieiunantes.* When ye fast, looke not sowre as the hypocrites do: for they disfigure their faces that they might seeme vnto men to fast. Speaking of hypocrites hee sayth, that they looke sowre, and disfigure their faces. But when he speakes of the true christian, who doeth all things to the honour of God, he vseth then the singular nūber, saying. *Tu autem cum ieiunas, &c. Et faciem tuam laua.* But when thou fastest, &c. And wash thy face.

Of the face of
a true christiā.
Math. 6. 17.

Hereupon was it, that in speaking of the hypocrites face, he vseth the number of moe then one: *Exterminant facies suas.* But in speaking of the iust man, he vseth the singular number onely: because the end of the iust man is but one, that is, the glory of God onely, but many are the vayne ends of hypocrites; *Exterminant facies.* For the hypocrit hath now the face of one that is earnest in prayer, then by & by of an almes-giuer: anone of an apostolical preacher, & afterward, of a deuout faster, but he hath none of all these faces truly and in deed.

The seuerall
faces of the
hypocrite.

His owne proper face, beeing a very diuelish face, is fearefull to behold, and euery one flies from it, euen the diuell himselte. But the iust man hath one face onely, and that is most Angell-like, as

we may read of S. Stephen the glorious martyr: *intuebatur faciem eius, tanquam faciem Angeli: They saw his face, as it had bin the face of an Angell.* Acts. 6. 15.

The hypocrite hath many faces, not onely because he is the Ape of many persons, as in a Comedy we may see, that one man playes the parts of many: but also in this regard, that he directes his workes to many ends, namely, to temporal profit, to worldly honor, to please men, and a thousand other vnyworthy designs: which the iust man neuer doth, but addiceth all his actions to the glory of God onely.

And this word *Exterminant*, is not quite voyde of mystery; *Exterminare* hath no other signification, but to issue forth, to step beyond or out of our bounds & limits. Now the hypocrites confines are, where with holy words he may cloke a diuellish hart, & therein is he sayd to go beyond his true confines.

Lodowico. What are those limits or confines, which hypocrites do vse to outgoe or passe?

Claudio. The confines or boundes of the vniuersall world, are onely two, heauen, and earth. Hypocrites by their counterfeite kind of life, are extermined and banished both from heauen, and earth, from God, and from men, and so they loose both the one and other reward. That of heauen, because *Receperunt mercedem suam; Math. 6. 2. They haue their reward.* And that on earth, because in a moment it vanished and left them; *Spes hypocrita peribit; The hope of hypocrites shall perish.* Iob. 8. 13.

Hatefull they are to God and men; *Exterminant facies suas,* More especially, because they neuer shew a true countenance: for it followeth, *ut appareant, that they might seem vnto men,* but he sayth not, *ut sint;* because whatsoeuer they do, they do it but to appeare onely, and not to be truly the same indeed.

Lodowico. What a mishapen monster is this? But tel me (my Lord) I pray you, vpon what occasion was it said; *Nolite fieri,* and not much rather; *Nolite facere?* In mine opinion, it had bin better sayd, *I would not haue ye do, as hypocrites do,* then saying, *I would not haue you be made like to hypocrites.*

Claudio. Do you not know (my Lord) that this difference is betweene men, and brute beastes in their actions: that the one doth freely whatsoeuer he will: but the other, beastes I meane, are led merely by nature, and a determinate fantasie to their attemptes, or otherwise they are not able to do any thing?

The saying then of Christ concerning hypocrites; *Nolite fieri*, implies thus much, not to be led (after the manner of beasts) to their actions, by blind sense, and not by reason.

Heerein their folly manifestly is discerned, seeing that by such workes, wherewith they made a shew of winning heauen, euen as if they had bin the iustest men in the world: they haue thereby purchased their owne damnation, neuer to looke vpon the bright face of heauen.

Petrus Chri-
sologus con-
cerning the
hopocrites
actions.
Hypocrisie
compared to
the Feuer and
Dropfie.

And *Petrus Chrsologus* sayth, *The hypocrite with the sharpe lance of vertue, murdereth vertue it selfe: kills fasting with fasting, empties prayer by praying, and by mercie, dries vp the flowing fountaine of mercy.*

Hypocrisie is all one with the Feuer, procuring a fiery burning by cold drinking: or as the dropfie is in the body, euen so is hypocrisie to the soule. The dropfie encreaseth thirst by drinking, and the ouer-drunk hypocrite, dyeth with thirst, gaping hourly for more & more; but euer with an extraordinary greedinesse, after idle shaddowes of fleeting vaine glory.

Lodonico. He committes an intollerable follie, that by vertue seekes to purchase the fauours of men, because (for a vile matter) he partes with an importawnt iewell; and that which might haue made him fite for heauen, he barbers away for fruitlesse breath, the copper coyns of mens vaine praise, and sinks therewith deservedly to hell; So sayeth Saint Gregory in the eighth of his *Morales*.

Thom. Aquin.
in Sum. Lib. 1.
Cap. 9.

How true cō-
médation is to
be sought.
2. Cor. 4. 5.

The tongues
of men, are like
Chests with-
out lock or
key. Hug. Car.

Claudio. It is so vndoubtedly, and thereupon sayd the goulden tongu'd diuine, *That the delectation of humane praise, lasteth no longer then it is heard, and the relish thereof dyeth with the very tast. For when the word is spoken, the worth is ended, a folly so great, as there cā not be imagined a greater.* He that is desirous of eternall commendation, must not seeke that which comes from men, but from the searcher and examiner of all harts: *Tunc erit laus unicuique à Deo: Then shall euery man haue praise of God.* There is no security (saith a learned Father) in committing ones glory to the tongues of men, which are like chests without either lock or key. For when it is referred to another mans liberty, it is no longer in thine own power, but in the others, either to cōmend, or to condemn thee.

Lodonico. How perillous it is, and without any security at all, to commit our own praise into an others power, is very easie to be discerned. Therefore hypocrisie, in his earnest affection to popular applause,

plause, is compared to the weeuell, from whom we cannot so closely keep the corne, but he steales into it so soone as it is threshed: and to the end it may not be sowed, to spring againe to a further encrease, he filcheth away the substance, leauing nothing but a dissembled empty huske. *Euen such is hypocrisie (saith Iohn Climachus) which stealeth away all our honest deseruings, so that no other reward is to be expected, but this bare breath of vaine glory: Receperunt mercedem suā,* a price so vile, as worse is not to be thought on.

Hypocrisie compared to the weeuell, that eats the flower in the corne, and leaues the husks. Iohn Climack. Math. 6.2.

A foole may that merchant well be called, which brings most pretious wares into so poore a city, as yeelds no man able to buy the very meanest of them. Such merchants, are hypocrites, who sell theyr workes by a signall formality, of praying, exhortation, teaching, fasting, and open giuing of almes in this world, where there is no man, that can giue them the condigne value to such good deeds doon in sincerity, and therefore they sell them but for a little vaine commendation.

Hypocrites compared to merchants.

You shall sometimes see a Preacher preache for many years together, to the amazement of all his hearers, euen as if at his lippes there hung no meane perfection, but rather such power and efficacy in his speeches; as many stubborne minds haue bin won by him to god, euery one admyring and honouring him, euen as if he were another *Paul*. Neuerthelesse, among so many by him conuerted, himselfe remaineth peruerter, by executing this his Apostolicall office, onely for the applause of poore mens breath, & for his own aduancement to honor in the world. Wheron it followeth, that by helping others to heauen, he goes himselfe to hell, causing others to be repentant, yet himselfe hath continued impenitent in his sins, thirsting after a little praise and vainglory of men, & loosing thereby the grace and true glory of heauen.

An especiall note for such preachers as are time obseruers, & the pleasers of mens priuate humours.

Agreeable with the brood Hens quality, calling the other chickes to meat, but famisheth her selfe. Or they are like the horse, that brings bottles of wine home to the house, and drinketh nothing but water himselfe.

Men pleasing preachers compared to the brood Hen.

Cesar and *Alexander* cheered on their souldiers, and boldly encouraged them to the battaile, but yet were themselues the forinost in fight. In like manner, with greatest heart and spirit did the Princes, *Moyse*, *Iosuah* and *Geddon* lead on Gods armies, and the Priests ledde on the Ark of the Testament, when others stood and noted their woorthy example. But these hollow harted hypocrites, send out others before them, and tarry at home themselues

Example of Alexander & Cesar.

Example of Moyse, Iosuah & Geddon.

Why God
gaue vs one
tongue & two
hands.

immouable, because after the manner of the Pharisees, *Dicunt & non faciunt*, they talk onely, but do nothing, except it bee by contraries. Whereas, God hauing giuen vs one tongue, and two hands; he implyeth thereby, that we should worke much, but talke little.

Cōparison of
the Nurse feed-
ding her child:
alluded to the
hypocrite.

The Nurse first takes the food into her owne mouth, and hauing prepared as it ought to be, then she nourisheth her child therewith. But the hypocrite, without once tasting himselfe the foode of any good actiōs, feeds the people with faire words; preaching fasting, but himselfe with a full belly, exalting vertue in others, being most vicious himselfe, and condemning others couetousnesse, when his owne hart is most greedy and insatiable.

Rom. 2. 13.

But what sayth S. Paul concerning these people? *Qui alium doces, te ipsum non doces? Qui predicas non furandum, furaris? Thom* which teachest another, teachest thou not thy selfe? *Thom* that preachest a man should not steale, dost thou steale? Heere to may we adde this sentence of the Prophet. *Cum ipsi limpidissimam aquam*

Ezech. 34. 18. 19

biberitis, reliquam pedibus vestris turbatis? Et oves meae his quae conculcata pedibus vestris fuerant, pascebantur, & quae pedes vestri turbauerant, hac bibebant. Haue you drunk of the deep waters, & must you trouble the residue with your feet? And my sheep eat that, which ye haue troden with your feet, and drink that which you haue troubled with your feet.

Example of
the ornaments
appointed for
the priesthood

Clandio. I remember, and very well fitting to our purpose, a notable mysticall note, and this it is. Among all the ornaments appointed for the Priestthoode, the cheefe and most esteemed was that termed rationall: whereuppon was written this mysterious word; *Lemma*, which beeing interpreted, signifieth doctrine and trueth. As alluding thereby, that the principall thing in a Priest, ought to bee diuine doctrine, coupled with the trueth of deedes; because, *Turpe est Doctori, cum culpa redarguit ipsum.*

Hypocrites
compared to
Tantalus.
Gen. 27. 22.

They are like to so many *Tantalusses*, that are in the midst of water, and yet dye with thirst. And in them is that sentence of old *Isaack* verified, *vox quidem, vox Iacob, manus autem manus sunt Esau*: The voyce is Iacobs voyce, but the hands are the hands of Esau. For in voyce and doctrine onely, they seeme to haue the tongue of our Sauour, who (according to his humanity) was of Iacobs house or stock; *Et regnabit in domo Iacob in aeternum.* And he shall reigne ouer the house of Iacob for ever. But their handes, that is, theyr works,

Luk. 1. 33.

workes, they are of *Eſau*, in whom the wicked and reprobate are figured.

They ſeeme as if they ſoared vp to heauen, but ſinke downe (indeed) to hell. Not much vnlike vnto thoſe theeeues, who hauing ſtoln ſome great booty in the city, do cauſe their horſes to be ſhod backward, ſo when the purſuers do imagine them to be ſtill within the city, they are fled far enough off from it. Euen ſo is it with hypocrites, they haue their horſe-like bodies ſoaled or ſhod backward, they pray, reſproue, admoniſh, preache and do ſuch things, as in our eyes are reputed to be holy: but all is doone the contrary way, becauſe they gape after humane glory and oſtentation, without any care of the diuine honor at all. Therefore, when ſometimes we thinke in our ſelues that they are in the celeftiall *Ieruſalem*, they are in helliſh *Babylon* it ſelfe.

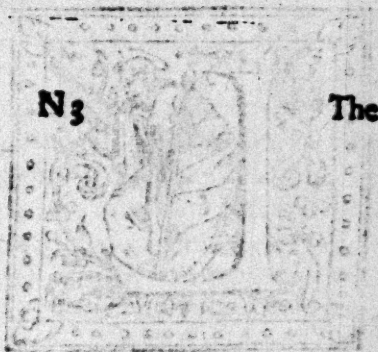
Comariſſ of theeeues, that ſhoos their horſes backward, to preuent purſuit, alluded to hypocrites.

Might not this tongue as eaſily haue laboured the way of ſaluati-on, as thus (by abuſing it ſelfe) work his owne damnation? *Peccator cognoſcitur in duplici lingua*, The ſinner is known by his double tongue; as when one thing is ſounded by the mouth, and taught in doctrine, and a quite contrary matter is in the deed. A double tongue is this, one of the mouth, another of fact: with the one we make ſhewe of mounting vp to heauen, and with the other fall wilfully downe into hell.

Eccle. 5. 11.

A double tongue, one of the mouth, another of the deeſe.

Finis Cap. 16.



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The



The Argument.

The tongue of the hypocrite, when it teacheth or enstrueth, is like many branches, severally grafted vpon one stock; or, as when vpon thornes there hangerh grapes: or like the foolish virgines, that had euery thing answerable to the wise, but yet staied without; wheron, a notable doubt is resolued. It is also compared to the Estridge, whose wings do resemble the Hawkes in colour, but yet are not able to beare her body aloft: Or like to the waynewoman, who because she would seeme farre, paints her selfe. How much it beaoues vs. to be ready, in subduing the appetite of vaine-glory, which is discovered most, in striving to speake fine and curiously.

Chap. 17.



Compariſon of
diuers fruits
growing vpon
one ſtock.

ODOVICO. If the works of hypocrites are contrary to the doctrine which they teache, or if not contrary, yet at the least strange and diuers: then it may be well sayde of them, as it is of those engrafted plants or stocks, whereon not onely we behold fruits of the same kind to grow, but oftentimes) and to be maruaild at) among the leaues of the Medler, to grow the Seruise, & vpon one selfe same tree, the Pomegranate & the ordinary Apple to branche forth, & where the white grape blancheth, the red to shew it selfe substantially, as in like manner the red with the white.

The alluſio to Euen ſo in hypocrites are theyr owne proper fruites discerned, which

which be naught & wicked : *A fructibus eorum cognosceris eos*: By their fruits ye shall know them. And they haue an ingrafting too, the fruites of which is by the voyce and doctrine of Christ, wherefore it is sayd their workes. of them: *Omnia quacunque dixerint vobis, seruare, & facite: secundum opera vero eorum, nolite facere*. All therefore whatsoever they bid you obserue, that obserue and do: but after their workes do not: these men are meere mercenaries, because they doe all for worldly reward.

The mercenary or hyreling, although he layes not downe his life for his flock, yet notwithstanding, he feedes them (for so it is needefull) by doctrine: but this auoydes not his sinfull guilt, in regard he seeks after reward and temporal glory; *Sua querentes, non que Iesu Christi*: They seeke not those things that are aboue with Iesus Christ. They seeke their owne priuate commodity in the Church of God, neuerthelesse, they preach Christ, after the manner of the Pharisees, who for their owne benefit preached the law of Moses, but yet they obserued it not: *Dicunt enim, & non faciunt*: For they saye, and doe not. And againe, *Alligant autem onera graua & importabilia, & imponunt in humeros hominum: digito autem suo nolunt ea mouere*. They bind heavy burthens, and grieuous to be borne, and lay them on mens shoulders, but they themselues wil not mooue them with one of their fingers.

Clandio. How can this be? If Christ say that the sheep heares them not? *Non audierunt eos oues: quia non nouerunt vocem alienorum*. The sheep did not hear them, for they knew not the voyce of strangers. If they doe not heare them, it may perhappes be by this reason, because their voyce soundes not as the true voyce of a sheepheard.

Lodonico. This question is answered, and it is the answer of Saint Augustine. That the sheep do not heare them, neither can they heare such mercenary hypocrites of themselues; but they heare in them the voyce of Christ. Because there are two things in these hyreling hypocrites, as a little before we haue declared. One is their workes, and this proude voyce of Pharisaicall and hypocriticall workes, the sheepe of Christ is deaffe to, and heares not. *Alienum autem non sequuntur, quia non nouerunt vocem alienorum*: therefore it is said; *Secundum autem opera eorum facere nolite*. The second is the voyce of Christ, which voyce only is heard of the flock: *Omnia quacunque dixerint vobis, seruare, & facite*. This is the true ingrafting, and god (this while) by them is preached, but when they speake as of them-

When men selues, then are they not hearde, nor listened to by the
speak of them flock.

selues, they *Claudio.* But by your Lordshippes good fauour, heere I will
are not heard. vse the words of Christ himselſe: *Nunquid colligunt de spinis uuas,*
Mat. 7. 16. *aut de tribulis ficus? Doemen gather grapes of thornes, or figges*
of thistles? How is it possible to gather grapes from the
thornes?

In whatmāner grapes may the grape to hang vpon a thorne? And yet though the thorne
be vpon thornes, ſeeme to beare the grape: the grape hath one roote, and the
and yet be diſ- thorne another. The Lambes doe take that which comes from
ſerēt in root. the roote of the vine, becing the ſacred Doctrine of Christ him-
ſelſe, and they leaue that which proceedes from the roote of
the thorne, whereon the grape but appeareth to hang, which
is nothing elſe but the meere oſtent of a mercenarie hypo-
cite.

The mercenary hypocrite who goes about merchandizing for
worldly glory, hauing and deliuering the true grape of holy doctrin,
In what kinde you may not reſuſe to take it, becauſe it is the voyce of Christ in a
an hipocriti- ſheepheard. But when you come to his owne works and actions, re-
call hireling is iect them vtterly, becauſe they are pricking thornes, proceeding from
to be heard. their own proper root, and therefore cannot chuſe but pearce & prick.
And as of thornes the grape thus may be gathered, ſo from hireling
hypocrites, the very voyce of Christ may be heard, & ſo is it ſaid; *Col-*
ligitur de ſpinis uua.

How the But what ſay I; that the thornes are their wicked works? why
works of hy- their works in themſelues oftentimes (to the outward appearance of
pocrites may man) are very good, and yet becauſe the intention is not good in it
appeare to be ſelſe, the worke ſorteth not to his due end, nor is according as hu-
good, and yet mane iudgement prognosticated. This is clearely to be diſcerned,
want the true in the apt ſimilitude giuen by Christ of the tenne virgins, ſiue
intent. wiſe, and ſiue fooliſh, well woorthie to bee eſpeciallie noa-
ted.

The virgins were ten in number, appointed to entertaine and
honour the Bridegroom, all are chaſte, all haue lampes in their
An example moſt excellent handes, and euery one hath her lampe readie lighted. All goe
of the ten by night to meete the bridegroom, all ſlumber, all ſleepe, and
virgins, all are called to this ſolemne wedding; yet ſiue are tearmed
Mat. 25. 1. 2. 3. fooliſh, and ſiue are called wiſe. Siue had admittance into
the pallace of the wedding, and to ſiue the gate is ſhutte a-
gainſt

gainst their faces. Five doe reioyce in the eternall spousall, and five doe suffer eternall paines, for not hauing respect to the prepared nuptiall, the solemne wedding day, the biidall reioycing: who is not filled with admiration, and who dooth not wonder at this raritie?

Heere is no spech at all vsed of the couetous, the adulterer, the murderer, the blasphemier, the wrathfull, the belly-God, or luxurious liuer, for then all maruaile might iustly cease, because such persons are not worthy to bee bidden to this eternall wedding. But virgins are onely spoken of, elected for the meeting of the celestially bridegroom, and therefore it is not otherwise to bee credited, but that they were all furnished of garments meete and becoming so solemne a feast; and adorned with the rich habyliments of precious vertues, as also with workes full of sanctitie. All which notwithstanding, five are reputed to bee foolish, and five wise, five thought worthy to enter the pallece of the bridegroom, and five condemned to eternall horror.

Of such as are not spoken of, to be present at this wedding.

It is a matter of no meane admiration, that in one and the selfe same Citie, there shall be found many religious persons, all Christians, and obseruers of the diuine precepts. All fast, and chastise their rebellious senses, all pray, all exhorte to liue as becommeth Christians, to flye vice, and imbrace vertue. And yet (for all this) but some of them are to bee saued, and others condemned; what may be the reason of this so strange a case? If while some prayed, others played; If while some sang Psalmes and the diuine prayes, others carolled prophane and idle songs; If while some strove to tame their inordinate affections, by fasting and deuout meditating, others did nothing else but cram their paunches; If while some gaue almes, others practised how to rob the poore of them: Heere it were no wonder, that to the one sort, the gate of heauen should be opened, and deseruedly shut against the other, that the one might worthily be called wise, and the other iustly reputed as fooles. But being all virgins, hauing all their lampes ready lighted, wherby may be gathered, that they all laboured to doe good works: Yet some of them to be saued, and some condemned; vndoubtedly, my Lord, this is a matter full of maruaile, able to strike a man into no meane astonishment, and therefore well worthy of great and deep consideration,

Another example of speciall consequence, & meete to be regarded.

No wonder if the wicked & reprobate doe perish, but a great maruaile, that among ten, five are chosen, & five refused.

Claudio. Why: nee

Claudio. Whence comes (my good Lord) this difference of eyethers end?

The variable
intet of me in
their workes.

Lodowico. It comes (as I take it) by the variable intention of the workers. This is that testimonie of our conscience, which makes our actions to be glorious, whereof *S. Paul* speaking, sayth: *Gloria vestra hac est, testimonium conscientia vestra: your glory and reioycing is this, the testimony of your conscience.*

Claudio. What is that testimonie of our conscience?

Of the testi-
monies of a
good consiēce
2. Cor. 1. 12.

Lodowico. It is that, whereof *Saint Paul*, speaking to the *Corinthians*, sayth: *Quod in simplicitate cordis, & in sinceritate Dei, & non in sapientia carnali, sed in gratia Dei conuersati sumus in hoc mundo. That in simplicity and goodly purenesse of heart, and not in fleshly wisdom: but by the grace of God, we haue had our conuersation in the world.* It is not enough then to haue holy words in the mouth, and vertuous actions in the hands, but he that requires a pure & sincere hart, would haue all directed to his diuine honor, and not for the achieuement of worldly glory, as the fayning tongue of vaine hypocrites daily doth.

A good father
of the church,
his good ad-
monition.

By this you may perceiue, how true that is, which a great Pastour of the holy Church sayd, in one of his Homilyes made on the 21. Chapter of *Saint Mathewe*, where hee affirmeth; *That a vaine commendation, and a frinolous appetite, to be admired for holinesse, makes utter losse of the frutes of good workes.* Therefore hee vsed often to speake in this manner. *Sapē vos fratres charissimi admonui, praua opera fugere, & mundi huius inquinamenta deuicare; sed hodierna die, (O great word) Sancti Euangelii lectione compellor dicere, ut & bona opera qua agitis, magna cautela timeatis, ne per hoc quod à vobis recte geritur, aut gratia humana requiratur, ne appetitus laudis subrepat, & quod foris ostenditur, insus à mercede vacuetur, &c.*

The Authors
concept of
the five foo-
lish virgins.

As perchance it happened vnto the foolish virgins, who hauing (in their actions) sought more after humane glory, then that which belonged to the diuinitie, they were therefore deprived of the celestiall banquet. The like may also bee sayd of the double tongue, which labours onely for humane applause, and into which sinne diuers preachers often times doe fall, only by the craft and deceit of the deuill.

Iob. 39. 16.

Claudio. Why then, of such men is truly verified, that notable saying, which we read in *Iob*: *Penna struthionis similis est pennis barodii, & accipitris. Hast thou giuen the pleasant wings vnto the Peacocks*

Peacockes, or wings and feathers vnto the Ostriche? Yea, it is true, but the one flyeth aloft, and the other cannot raise it selfe from the earth. Euen so it is with hypocrites, who are like to Saints in their outward behauiour: but in their deedes, when others doe soare vp to heauen like Eagles, they cleaue to the earth, as onely affecting earthly prayfes.

Compariſſ of the Peacocke and Ostriche alluded to the hypocrite.

Lodonico. The soldiours of Gedeon, when they went to warre agaynst the *Moabites*, euery man held in his left had a little pitcher, and a lighted lampe within the sayd pitcher. So when they were to giue the assault about the midst of night, they brake their pitchers, and the lighted lampes might then bee discerned, when founding the dreadfull trumpets, they cryed out with a loude voice, *Gladus Domini, & Gedeonis; The sword of the Lord, and of Gedeon.* No man named his owne proper weapon, but exalted onely the sword of God and of Gedeon, and yet each one carried his owne peculiar armes.

Example of Gedcons Souldiers warring against the Moabites.

Judges. 7. 10.

In like manner, not to bee deprived of the honourable palme of victorie, ought we to demeane our selues, when we breake the earthen vessels of our hearts, with true contrition and vſeined repentaunce; that then in our hands the light of holy and religious workes might shine and appeare, when we take the trumpet of zealous preaching in our mouthes, wee ought to reprocue others by brotherlike affection And when against the world, the fleshe and the deuill wee enter combate, no other voyce ought to be heard among vs, but *Gladus Domini*, attributing al to the God-heads glorie; *Non nobis Domine, non nobis, sed nomini tuo da gloriam.* Not vnto vs O Lord, not vnto vs, but vnto thy name giue the glory.

How we ought to apply the former Example, and make vse thereof in our selues.

Psal. 113. 2.

Moreouer, when in labouring for this conquest of celestiall glory, wee shall here seeme to be faynt and ouer-wearied; we ought to strue to holde out so much as we may, not in regard of the glorie, but in respect of the farre greater occasion, that thereby wee haue to loue, prayse, and glorifie God. So in like case, we ought to shunne and fly from hell, not so much for feare of incurring the paines therto belonging, as in more especiall regarde that God is not there honored and loued, but hated and continually blasphemed. Hereupon grew that seruent speeche of *Anselme*, in the booke he made of blessednes chap. 190. *Mallet purus a peccato, et innocens gehēnam intrare, quā peccati sorde pollutus celorum regna tenere.* I had rather being innocent and cleare from sinne, enter

Our duety in labouring for the glorie celestiall.

In what manner we ought to flye from hell.

Anselm. in lib. de Beat. Chap. 190.

enter into hell: then to holde place in heauen, polluted with sinne. A sentence befeeming a zealous inflamed spirit, deuoted onely to the glory of God: which is able to suppress the spirit of vaine-glory in any christians brest. For that onely deprives him of so rich a benefit, as ensues by the due praises giuen to the Almightye.

Claudio. Deseruedly doth the feygning tongue loose the fruite of eternitie, which for the silly price of humane praise, exhortes, reprooues, admonisheth and teacheth; And as sayth diuine *Dionysius*, *14. De diuinis nominibus.* One defect suffiseth, to make that a matter cannot be good in it selfe, and one blemish is enough, to make a thing vnfighly; therefore saith he: *Bonum consurgit ex integra causa, malum autem non.*

Comparison of
a good knight,
and how he is
best knowne.

He is sayd to be a worthy knight, that is a good house keeper, an almes giuer, a visiter of the sicke, louing, frequenting the Church, and doing diuers other vertuous actions: but if he be a loyterer in other matters of life, that very staine onely serueth to confound all the rest. Euen so, the hypocrit vseth many prayers, exhorteth to doe well, to performe many godly actions: and commendable examples: but he wants the good end in him selfe, and the perfect intention. *Omnia facium ut videantur ab hominibus.* This onely suffiseth to checke all his other actions, and make them to be helde bad, because this aymed end of the worke is not good; And that is it onely which giueth the name to the worke, according as *S. Ambrose* saith: *Intentio tua, operi tuo, nomen imponis. Thy intent doth giue the name to thy worke.*

Compariso of
a vaine womā,
that tricks vp
her selfe to
please others,
beside her
husband.

Lodouico. It is a great fault in that vaine woman, that delights to spend the whole morning, in painting & colouring her selfe, Jeweling her haire, aduauncing her periwig, curling and plaiting her lockes, adorning her coronet with variety of flowers, loading her body with precious garments, chayning her necke and brest with circlets of goulde and pearle, putting on costly bracelets, vnualueable rings on her dayntie fingers, and with variable perfumes and rich vnguents of *Arabia*, to fill the ayre with precious odours as she passeth along: And yet all this labour is bestowed, onely to seeme beautifull, and to please another beside her husband: then which, she can offer him no greater indignitie.

The compari-
son applyed
to the soule
of man.

Our soule is the spouse of Iesus Christ, by the ordained meanes of holy baptisme, where the ring of fayth is freely deliuered vnto her; *Sponsabo te mihi in fide; I will euen marry thee vnto me in faith-fulness.*

fulnesse. Oh in what hatred may the celestiall husband take it, when she with so many smooth (but lying) speeches, for all his holy exhortations, good instructions, and celestiall preachings, by her rashe and ouer-ready tongue, returns him none but false answeres, euen like vnto a giddy idle headed damosell, desirous onely to bee pleasing to other men, and no care at all appeares in her, of delighting in her true and heauenly bride-groome. *Omnia opera sua faciunt ut videantur ab hominibus: All their workes they doe for to be seene of men.* Math. 23. 5.

Such temptations we ought to resist with great violence, and doe as the *Israelits* did, in reedifying the Temple of *Ierusalem*, who for feare of the *Samaritans*, which had round besieged them, did performe the building worke with one hand, and held a sword in the other, to offend the enemy withall. *Vna manu sua faciebat opus, & altera tenebat gladium. Edificantium enim unusquisque gladio erat accinctus renes. And they that builded, did the worke with one hand, and with the other helde a sword. For every one of the builders had his sword girded on his loynes.* Example of the *Israelits* in rebuilding the Temple of *Ierusalem*, and fearing the *Samaritans* Nehem. 4. 17. 18.

The like is required in vs, with one hand wee ought to doe good workes, and with the other to beate away the temptations of vaine-glorie, which the subtill deuill doth most of all vse, especially when he sees, that Preachers doe strue to appeare gracious, and pleasing to their hearers. A duety required in vs in the like case, but especially in Preachers.

Finis Chap. 17.

The



The Argument.

Wherein those are reproofed, that are good onely of their tongue, but wicked in their deedes. Resembling the poore man, who would faine take a rich wife, but (in regard of his pouertie) none in his owne country will accept of him: Wherefore, cloathing him selfe in strange garments, hee trauailes to speede where he is not knownen. Such men are compared to builders, that lay unwrought stones in the foundation, but aloft to the eye, they place curious stones of richer labour. They are also like to Pyrates on the Seas, with lying banners: like to the Sichemites: like to Ioseps cloake: like to the wife of Putiphar: and like to the aprons of figge leaues, which Adam and Eue made for themselves. They are like to Ahaz the king: like to the Dolphine: like to the Physitian, that cures others, yet helpes not himselfe. They are like the white wall shewen to Ezekiel: they are good for others, and hurtfull to them selues: Here is some speecbe used, of the great paines threatened to such, as also of the reprehension, which God in his iudgement will giue them: A subiect, by how much the more curious, by so much it is the more true and profitable.

Chap. 18.



Comparison of
a poore man,
coueting to
haue a weal-
thy wife.

because he was knowne in his owne country, to be little better then a
begger,

LAUDIO. But what shall we say of them, who onely haue a good tongue, and viter forth many holy speeches: yet in their actions are most vile, and whatsoever they performe, is done but as an outward signe or ceremonie.

Lodouico. Such people may bee iustly compared to a certaine poore man, who being desirous to ioyne him selfe in a wealthy mariage, because

begger, and in regard of his exceeding pouertie, no woman would easily be drawne to accept him as her husband: makes meanes to get garments of richer estimation, forsakes his natue soyle, and goes farre off, to finde a wife where he is not knowne: And being by his habilyments imagined Noble, Gentle, or otherwise, of large reuenues and possessions, compasseth a liberall dowrie. But when the beguiled woman comes home to his dwelling, and perceiues he is most poore, and ready to starue thorow meere want; imagine then her alteration. Truth wil discouer it selfe in the end.

Such kinde of men are the worlds hypocrites, who because in the felues, and of their owne knowledge, they are most wretched and vile, therefore in outward apparance, they will cloath themselves with the garments of the godly, vsing all sinooth and hypocriticall perswasions, to the end they may reach the height of their own desires. But in the end, euery such soule shall miserably perishe by famine eternally in hell, her owne wretchednesse being euidentlye layde open, and (as a iust iudgement) bee damned for euer. *Erubescant impij, & deducantur in infernum, muta fiant* Psal. 31. 22. *labia dolosa.* The comparison holds truly in the worlds hypocrits.

Claudio. This sort of hypocrits, as haue no other goodnes in them, but the sound of the tongue onely, are like vnto builders, who in the foundation of their worke, do lay rude & vnwrought stones. But higher and neerer to publique sight, they place other stones, that are more curiously polished and laboured, onely to make the worke the more regardable. Hypocrits compared to builders, in making a rude foundation, and a curious top-piece.

The hypocrite, that hath onely holy words in his mouth, hath the foundation of his building rude and vnseemely, wanting a true intention, a pure heart, and sole desire of Gods glory. Now this rotten foundation of auarice, of fond vaine-glory, or of any other hatefull vice whatsoeuer, he buries all these, onely to make a bottome of them. But aloft in the forefront, or in the very face and chiefest appearance of the worke, there goodly & Saint-like words are liberally affoorded.

The iust and faithfull man, hee doth all things quite contrary to the hypocrite, which makes his foundation to bee most precious, because whollie it is layde on Christ him selfe, the abounding treasure of all celestially riches. *Fundamentum aliud nemo potest ponere, prater id quod positum est, quod est Christus Iesus.* The iust and faithfull man, quite contrary to the hypocrite. 2. Cori. 3. 11. Other foundation can no man lay, then that which is layde, which is Christ Iesus. Oh what a precious foundation doth

doth the iust man lay in his spirituall building, whereon, all other rich stones are plentifully heaped, according to the beauty of so faire a building? *Vnusquisque autem videat quomodo superedificet. Let every man take heed how he buildeth.*

How God began his building in creation of the world.

When God, being the onely chiefe Architect of all things whatsoever, began his building of this goodly world: he dealt quite contrary to those builders, that make their beginning at the ground-worke or foundation, with vnshap't stones, rubbish and such base trashe. Hee went another way to worke, and as a mayne beautie to his faire fabricke, hee began with the firmament of heauen; and that was the lustre of his foundation and beginning: *Vocauit Deus firmamentum cælum: God called the firmament, heauen.*

Gen. 1. 8.

How god framed his building of the little World, Man,

The like did he when he framed the building of the little world, Man, to adorne him with the more admirable beautie, he placed first (as his foundation) a reasonable soule in him, which was so faire and goodly, as it receiued forme & shape euen from him selfe. Therefore when the soule is taken away, the building of our body falleth into cinders.

How God builded the palace of the militant Church.

When he builded the most noble palace of the militant Church, he placed (as a most precious foundation thereof) our redeemer him selfe, euen Iesus Christ. *Fundamentum aliud nemo potest ponere, præter id quod positum est, quod est Christus Iesus.*

1. Cori. 3. 11.

The hypocrite building soon falles to the ground.

The hypocrite doth all his works quite contrarie, and therefore his building falles soone to the earth. And euen as God made a confusion of tongues, among the proude builders of the Tower of Babel: euen so at length will hee confound this hypocriticall building tongue, that doth all things whatsoever, onely for pride and vaine-glorie, which infamous kinde of building must needs fall to the ground, according as that tower did, because: *Deus superbis resistit.*

The hypocrite compared to the Pyrate, or Rouer on the Sea.

Lodouico. The hypocrite dealeth like the Pyrate, or (as we may otherwise tearme him) the Rouer on the Sea, who because he would not be knownen for a theefe and robber, spreadeth false Ensignes vpon his toppes: which giuing some security to the mistaking passengers, they are by this meanes fraudulently seized on. Euen so the counterfeyting tongue, displayeth forth very glorious ensignes, and teacheth the same words that Christ him selfe taught: but hee then inueigleth, makes a pray of the poore soule, and murders it, like as the heretique doth, who onely in tongue confelleth Christ,

but

but in his deeds is all deuill.

The Painter busieth him selfe greatly to set downe the shape of a Crucifixe, in very linely colours; with such naturall lineaments, euen as if all the muscles and sinewes of the body were perfectly to be discerned. But if a man should aske him, if all this diligence had been employed, onely for the loue hee bare vnto Christ, hee would make answer (if he should speake but plainly and from his heart) Truly my Lord, to tell you but the troth, I had little remembrance of him when I did it, nor could I deuise how to paint him perfectly; but what I haue here done, was onely to sell my labour at the dearer rate.

Comparisō of
a painters cu-
rious making
of a Crucifixe.

Such (for all the world) is an hypocrite in his words, hee transformes them wholly into Christs appearance, but not for the loue he beares to Christ, but rather to winne estimation of the world. Euen as arch-heretikes vse to doe, or like so many *Herostatoes*, striue to make them selues famous to the world, and greedily to graspe vpriches.

The painters
example ve-
rified in the
hipocrite.

Agreeable to the false *Sichemites*, who circumcised them selues, according to the manner of the *Hebrews*, onely to inherit their goods and possessions. *Si circumcidamus masculos nostros, ritum gentis imitantes, substantia eorum, & pecora, & cuncta qua possident, nostra erunt.* If all the men children among vs bee circumcised, as they are circumcised, shall not their flockes, and their substance, and all their cattell bee ours? Neuerthelesse it happened vnto them quite contrarye, for the thyrd day following the circumcision, they were all put to the edge of the sword: such was the permission of God, because they were not circumcised for obseruation of the Lawe, but onely in regarde of auarice. In like manner the false tongue, that with the colourable pretexte of the name of Iesus Christ, seemes to bee seriously employed for his diuine glory: labours onely for his owne couetous reward, but when hee thinks this greedy hoped-for gaine is gotten, he is miserably slaine by eternall death.

Exāple of the
Sichemites.
Gen. 34. 22. 23

The reward
of the *Siche-*
mits for their
hypocrisie.

Many of these hypocrites doe much busie them selues in counterfeited speeches, to get into the presence of Princes, onely for ascende to some high place of dignitie. But when the goale is once gotten, then their peruerse natures are apparently discerned, and that their outward humilitie, was onely but to cloake their inward

Hypocrites pre-
sume into the
presence of
princes, to
gaine promo-
tion.

Hypocrites
compared to
the Hauke.

Q

Ambitious hi-
pocrites better
to be endured
thē the other,
resembling
scar-crowes.

pride: Whereupon, in their following course of life, they seeme like the hauke, that takes her flight a farre off, when she meanes to seaze on the simple doue, as if shee had no intent at all that way: but sodainly shee windes in vpon her, and grasping her in her tallents, killes and eates her.

Claudio. This kinde of ambitious hypocrits, are yet more sup-
portable then the other, for these men, although inwardly they are
deuils: yet notwithstanding, outwardly they shew them selues like
Saints in holy speeches, and serue as good examples to others, for
the lewd sinner feareth to offend in their presence.

They resemble the figure made of ragges and cloutes, com-
monlie called, scar-crowes, which is set forth on the boughes
of trees, to affright away the birdes from feeding on the fruits,
and in this kinde (perhaps) they may also bee termed profita-
ble.

A worse hy-
pocrite then
the former.

Example of
the Phariseys.
Iohn. 9. 23.

But afterward, we must needes come to an other sort of them,
who are farre worse then are these, because their words are meere-
ly hypocriticall, appearing to be true louers of holynesse: but
their workes are most wicked. Because they exalt humility, and
are proude them selues; they praise chastitie, and yet are luxuri-
ous; they preach almes-giuing, yet rob the poore of it; they mag-
nifie iustice, yet are strong theeues them selues. Such were the
Phariseys, who sayd to the man that was borne blinde; *Da glo-
riam Deo; Giue glorie vnto God;* as if they had been wondrous zea-
lous of the diuine honor: neuerthelesse, they did all onely to robbe
Christ of his honor.

Example of
king Ahaz.
Esay. 7. 11, 12.

Of this temper also was King *Ahaz*, to whom (as *Esay*
sayth) God spake, that he should aske a signe of his redempti-
on from him, which should be giuen him. *Pete tibi signum a
Domino Deo tuo, in profundum inferni, sine in excelsum supra. Aske
a signe for thee of the Lord thy God, either in the depth beneath,
or in the height above.* But he made refusall, saying: *Non petam, &
non tentabo Dominum: I will not aske, neither will I tempt the Lord.*
Which he did, not in humility, or for obseruation of the di-
uine precept, which was giuen to the people of *Israell*, *Nonten-
tabis Dominum Deum tuum; yee shall not tempt the Lord your
God.* Nor was this miracle to tempt God, because God him selfe
willed that he should aske it: but he would not aske it, because
he would not giue such glory to the true God, but euen as a wick-
ed

Deut. 6. 16.
Ahaz refused
the miracle,
because he
would not
honor God.

ed idolater, despised, that the diuine power should haue any honor at all.

Lodowica. This is a most detestable kinde of hypocrisie, and well may we say of such men, as did the good olde afflicted *Iacob*, when being presented deceiptfully, by his sonnes, with the altered garment of his beloued sonne *Ioseph*, tinctured with the counterfeited blood of a beast; After he had wondred and wondred againe therat, thus he spake in a teareful voice. *Tunica filii mei est, fera pessima comedit eum, bestia deuorauit Ioseph.* It is my sonnes coate, a wicked beast hath deuoured him, *Ioseph* is surelie torne in peeces.

Example of *Iacob*, when his sonnes presented him the garment of *Ioseph*. Gen. 37. 33.

So may the holy Church say to this hypocriticall kinde of sonne; It is most true, that thou wast borne to be my sonne, because I gaue thee life in baptisme, and (concerning thine outward part) thou hast still the same garment that I gaue thee, which is nothing else but Christ: *Induimini Dominum Iesum Christum*; Put on yee the Lord *Iesus Christ*. And Christ thou namest, & Christ thou preacheest, and of him thou talkest in priuate or publique meetings, or in familiar conference among thy freends. But yet in very deed, although *Tunica filii mei sit, this bee my sonnes coate*; *Fera pessima deuorauit filium meum*, the wicked and inmane beast of hypocrisie hath slayne him. Because, inwardly hee is nothing else but all vanity, all deuill, all flesh, all sinne; And hence proceedes it, that *Fera pessima deuorauit filium meum*. My sonne hee is onely by his coate, and outwardly by his voyce, but inwardly hee hath no part at all of him.

What the Church may say to this hypocritical son.

Claudio. The glory of our soule consisteth not in the garment, but in the heart, according as the father of *Salomon* (speaking of the spouse) sayth: *Omnis gloria eius ab intus, circumamicta varietatibus*: She is al glorious within, her cloathing is of broyded gold. First he prayseth her inward endowmēt, *Omnis gloria eius ab intus*, & afterward talketh of her outward cloathing, *Circumamicta varietatibus*: because he would first haue the affection of the heart, and afterward requires effectuall workes.

Wherein the glory of the soule consisteth Psal. 45. 13.

So dealeth nature likewise, first shee createth and produceth the heart, and afterward the other members. But hypocrites (sayth Saint *Gregorie*) are *Artistes*, who caring nothing at all for the inward parte, bestowe all their industrie for embellishing the outward, comings rather to imitate arte then

Example of Nature in her work of man. S. Grego. de Heret.

nature.

Example of
Potiphar's wife
with Ioseph.

Gen. 39. 12.

The exāple
alluded
to hypocrites.

Example of
Adam after
he had sinned

Gen. 3. 7. 9. 10.

The fig leaues
of holy words
is not suffici-
ent for
Hypocrites.

Nahum. 3. 5.

The Dolphin
guides other
fishes into
the net and
keepe him
selfe our.

Psal. 50. 16. 17.

An excellent
interpretatiō
made by the
Author, vpon
the Prophet
Dauids words

These retainers of the garment onely, are like to the incontinent wife of Potiphar, who being enamoured on the comely young man Ioseph, and seeking to constraîne him to the immodest acte of lust: he fled away, nothing remaining in her violent hand, but his cloake onely. *Qui relicto in manu eius pallio, fugit, & egressus est foras. He left his garment in her hand, and fled, and got him out.* So these hypocriticall voyces, are cloakes onely, that is, they haue the name of Christ in their handes, and not the mysticall Ioseph Christ in their hearts.

After that Adam had sinned, feeling his owne rebelling nature, he hid him selfe, remembring that he was naked, not councing it sufficient for him, that his shame was couered with fig tree leaues. *Gen. 3. 7. 9. 10. Conserunt folia ficus, & fecerunt sibi perizomata. They sewed figge tree leaues together, and made them selues breeches.* Wherupon, when (vnthought on) God called him, and sayd, *Adam ubi es? Adam where art thou?* Hee answered; *Timui eò, quòd nudus essem, & abscondi me; I was afraide, because I was naked, therefore I hid my selfe.*

It is not enough for hypocrites, to be hidden with the fig leaues of holy words, because the searchinge eye of God penetrates euen into the heart; *Dominus autem intuetur cor.* Therefore when they thinke that they haue substantially enough couered their shamefull abused bodyes, they shall euen then most vituperiously bee made manifest to the whole world: *Reuelabo pudendam tuam ante faciem tuam, & ostendam in gentibus nuditatem tuam: I will discouer thy skirts vpon thy face, and will shew the nations thy filthynesse, and the kingdoms thy shame.*

Little shall it then auaille them, that they haue had holy words in their mouthes, and haue exhorted others to doe well. Or, like vnto the Dolphin, haue conducted other fish into the net, and kept them selues out of the fishers power, close by the rocke. Therefore are they thus reprooued: *Quare tu enarras iustitias meas, & assumis testamentum meum per os tuum? Tu uero odisti disciplinam, & proiecisti sermones meos retrorsum, &c. Why dost thou preach my laws, and takest my couenant in thy mouth? Whereas thou hatest to bee reformed, and hast cast my words behinde thee.*

As if he wold haue said. Thou thoughtst (perhaps) that to saue thy selfe, certaine outward workes were onely sufficient. Thou wicked

wicked and vngodly wretch, couldst thou imagine it enough for thee, to preache to others, that they ought to doe good, and yet thou thy selfe to deale most badly? I tell thee, this not onely is displeasing to mee, but I will turne my selfe into anger and fury against thee, and in the trembling day of iudgement, I will say vnto thee; Impudent and gracelesse as thou art, wherefore didst thou not first purge and make cleane thine owne lippes? Why didst thou not first cleanse thy owne dissembling tongue, before thou wert so bolde, as to preach my law therewith? How durst thou, by so impure a passage, and a way so beastly, giue scope to matter so white and immaculate? Hereby hast thou made others holy, and at the same instant time refused all disciplyne thy selfe, when being carelesse of my Lawe, there is no foule sinne whereinto thy selfe hast not falne. Oh sayre Sepulcher, full of all vsauourie sent within. Thou art as a bell, calling others to serue God, and yet keepst thy selfe without the Church: Or art as that vngodly wretch, who onely foundeth well with his tongue, but doth commit abhominable and most irreligious deeds.

It were good that all hypocrits should remember this. An excellent comparison.

Ladonico. A great penaltie (questionlesse) will fall vpon the wicked man, that with his tongue hath been the meanes of others saluation, by exhortation, preaching and reprehension, and yet thereby is the cause of his owne damnation. Hauing (like vnto the Physitian) cured and made others healthfull, yet remaines him selfe in most weake and sickelie estate, the which begetteth him an intollerable enuie, and a hatred more then can be spoken of.

The hypocrite compared to the Physitian.

Claudio. In such a one is verified that prophecie of *Micheas*. *Tu seminabis, & non metes; tu calcabis Oliuas, & non ungeris Oleo; & mustum, & non bibes vinum: Thou shalt sowe, but not reape; thou shalt tread the Oliues, but shalt not annoint thee with the Oyle; and make sweet wine, but shalt not drinke wine.* Because in very deede, these men doe sowe the most fertile seede of Gods word, and yet shall not gather the eternall fruite thereof, in regard they doe all for the pleasing of men. They treade the Oliues, as seeming to bee full of sanctitie, but yet in proofe are quite emptie, therefore they shall also remaine depriued of the diuine mercy.

The Prophets words very aptly verified in dissembling hypocrits. what it is to be empty of heavenly loue.

They gather the grapes, as declaring to haue great charitie by their

Psal. 36. 8.

Agge. 1. 5. 6.

their seruēcy in speech: yet they shal neuer drink of the wine, because they are voide of that loue celestiaall, wherewith the soule should be filled. *Inebriabuntur ab ubertate domus tue, & torrente voluptatis tua potabis eos.* They shall be satisfied with the fainesse of thine house, and thou shalt giue them drinke out of the riuer of thy pleasures. And that also of the Prophet Aggeus: *Ponite corda vestra super vias vestras. Seminastis multum, & intulistis parum; comedistis, & non estis saturati; bibistis, & non estis inebriati; operuistis vos, & non estis calefacti, & qui mercedem congregauit, misit eas in sacculum pertusum.* Consider your owne waies in your hearts: you haue sowed much, and bring in little; yee haue eate, but yee haue not enough; yee drinke, but yet yee are not filled; yee cloath ye, but ye be not warme; and he that earneth wages, putteth the wages into a broken bagge.

The Authors
explication of
these seuerall
scriptures, ac-
cording as he
appropriates
the sense vn-
to hypocrites.

As if he would haue said. O you hypocrites, that haue Christ onely in your tongues, consider now faithfully your owne errours, and with al your harts, think whether there ever hath bin the like follie or no. Hath it not been a wonderfull foolishnesse in you, that you haue sowed so much seede of Gods sacred word, and yet your selues haue gathered in no fruite at all, onely by your vanitie, attending altogether vpon the pleasure of men.

To such as
couet to hold
grace with the
people.

You haue eaten, yet neuer would you be satisfied; because you coul'd not taste the sweetnesse of the heavenly bread of wisdom, which (neuerthelesse) you gaue plentifully enough vnto others. You haue drunke; but neuer were ye filled with celestiaall loue, onely yee did but wet your lippes therewith, and neuer receiued any iotte thereof downe into the heart. You cloathed your selues with the garment of Iesus Christ, hauing it still readie on your tongues, by often preaching; but neuer were yee warmelie clad with his sanctified lone. And (which is much worse) you that haue made profession, to accumulate great wages, by the exceeding grace you helde with the people: haue yet put vp your money, and the wages of your ouer-great labour of bodye, of vnderstanding and memorie, (oh intollerable follie) into a rotten purse, that had no power to contayne the money. Therefore, all your reward (in an vnrepayreable moment) is quite lost, and all the hope you had of heauen (if any you had at all) is vtterlye voyde and frustrated.

Lodauico. Oh

Lodowico. Oh lying tongue, oh fraudulent tongue, oh most treacherous and betraying tongue. That obscure Prophet *Ezekiell*, sawe a most goodly prospectiue vpon a wall, and while he admired the wondrous beautie vpon the wall, God sayd vnto him: *Ezekiell, take an instrument, and digge the wall, which seemeth so stupendious to thee. Fode parietem*: He digged, and behelde a doore, and God commaunded him to enter in thereat: he entred, and sawe dreadfull serpents, as also beastes of diuers kinds. *Et ingressus vidi, & ecce omnis similitudo reptilium, & animalium abominatio, &c.*

Example of
Ezekiels visio
on the wall.

Ezek. 8. 8. 9. 10

Such are these hypocrits, faire in lookes, Saints in speeche, but in their hearts full of all filthynesse. From which effects the Lord in speeches hol-
mercy deliuer vs, and let vs beseech him to gouerne our tongue, to make cleane our lippes, & rather quite to bereaue vs of our tongue, then it should offend the creator thereof by doublenes, and much better for vs were eternall silence, then such dissembling fraudulent speech.

The Prophets
in speeches hol-
ding compa-
rison with hy-
pocrits.

Claudio. Hypocrisie is a sinne against nature, not onely in regard that the tongue ought to bee the ambassadour of a faith-
full heart, but also, because we see that nature hydeth or makes pro-
uision for euery pretious thing whatsoeuer. As pearles, them shee
hydeth in fish shelles; vnualuable rich stones, in the earth or ry-
uers; Corall, in the bottome of the Sea; Golde, vnder cauernie
mountaine; apples and other like fruites, among leaues; grapes
also vnder their shelter; the heart, in the very secretest place of
the body; and things of meaneest moment, if not hidden, yet sha-
dowed with some kinde of defence. But the hypocrite, the little
goodnesse that remaineth in him, hee hydes it from all men by
the helpe of a dissembling glib tongue, and his imperfections
or wickednesse, hee conceales it with all the arte hee can de-
uise.

Hypocrisie, a
sin against na-
ture, & what
provision shee
makes for e-
uery valuable
thing.

Lodowico. So doe bankrupt merchants, or such of slender sub-
stance, whatsoeuer they haue, they set it forth to open viewe, as
making shewe of farre greater matters to bee in their shoppes.
But if they be demaunded for a chayne of golde, pearle, co-
rall, or any other thing then those hanging forth vpon theyr
stalle, they will smoothly answere. I pray you Sir pardon me,
I had such, but indeed they are solde, and I would gladly please
yee with what is heere left. Such are these counterfeiting dis-
semblers

Bankrupt
Merchants in
their behavi-
our, hypocrits
compared to
them.

semblers, ful of all gay and goodly words, but their hearts are vtterly empty of any vertue.

The hipocrite
compared to
a Ship riding
vnder full
spread sailes,
but empty of
any merchan-
dize.

A gallāt shew makes a Ship, ryding vnder ful spread sayles, adorned with faire banners wauing in the winde, and euery one runnes gladly to see her, when by a prosperous gale she puts into the port: But afterward, when they perceiue that she is emptie of merchandize, the greedy beholders then stand as men confounded. A Ship voide of any merchandise, and seeming full to the eye, sayling onely by the winde of vaine mens breath, and coucting to arriue at honour and high applause, such, and no other is the false hypocrite.

Hypocrites
are like to vn-
charged Can-
nons.

Claudio. They want no wickednes, yet liue as ceremonious examples, euery one fearing them for their appearaunce of holynes: like vncharged Cannons, dreadfull onely at the first beholding: and not much behinde these, are sacrilegious blasphemers, and perjured persons.

Finis Chap. 17.

The



The Argument.

Wherein is declared, that the sinne of blasphemy is most great and greenous, insomuch that it exceedeth euery other sin, euen those of the Infidelles, and of the Iewes, who crucified our Lord and Saviour. It is aggravated by many circumstances, and hath no apparant excuse, as diuers other sinnes may seeme to haue. It is a sinne eternall, in regard of the exercise thereof; because among all sins, blasphemy only remaineth with the damned, euen as charity dooth among the blessed, and is punished with euery part of the law. It is the sin of vnthankfulnessse, the punishment whereof sometime beginneth in this world, and yet is neuer finished. It is a manifest signe of damnation, and a sin so abhominable, as the holy Scripture sometime forbear-eth to name it, among the rehearsall of other greivous offences. A discourse very profit-able, ingenious, necessary and woorthy to be noted, for feare offalling into a sin so horrible and detestable.

Chap. 19.



ODOVICO. Seeing there is no sinne so great in a Christian, as blasphemy is, whereby he derogates from the supreme goodnesse, which is the onely obiect of charity: Therefore it is a most mighty sin; in regard it opposeth it selfe against the christi-
Thom. Aquin.
2.2.q. 10. Art. 3.
 an faith, & hath in it the weightinesse of the sin of infidelity, which being a notorious sin in his own nature, (as sayth the diuine Doctor) 2.2.q. 10.
 ar. 3. Is therefore followeth, that the sin of blasphemy hath hardly any e-
quall,

equall, or appertaining to the selfe same kind.

Blasphemie
may be com-
mitted with-
out iniurie to
faith.

Claudio. How can it be, that the sinne of blasphemy hath in it the burthen or weight of infidelity? For blasphemy may be committed, without preiudice to faith, and so much the rather, because it appertaineth not properly to blasphemy, to swerue or dissent from that which ought especiallye to bee beleued, and that is the onelye thing that constituteth infidelity.

Of rash Blas-
phemous spe-
ches, the hart
not consenting
thereto.

Therefore it often happeneth, that when the blasphemers in choller, he vttereth that with his tongue, whereunto properly in humane beleef, he consenteth not, As perhaps, in saying, that god can not lette me from winning this game, or the like vile words, & yet (for all that) to think within himself that he can.

Three wayes
whereby to fal
from Gods
goodnesse.

1. By the vnderstanding.
2. By the will detestation.
3. In vttering of blasphemies contrary to beleefe.

Lodowico. I will answere you with a distinction, necessarie for the clearing of such a doubt, to wete. That in three seuerall manners we may derogate from the diuine and supreme goodnesse.

First with the vnderstanding only, that is, in imagining a false conceit against God.

Secondly, by adioyning to that former false conceiued opinion, the detestation of the will.

Thirdly, (without hauing a false imagination, accustomed onely to the detestation of the will,) to vtter many blasphemies, though beleefe of them be otherwise, and be but deliuered with the tongue onely, according to the same example your Honour gaue of the gamester. Albeit blasphemy is not a false opinion of the vnderstanding, derogating from the diuine bountie, for that is called infidelity, which is the error of vnderstanding, and of ignoraunce, with the pertinacye of the will.

How blasphemie coupleth it selfe with infidelity, in our speaking against the confession of our faith.

Neuerthelesse, because in blaspheming, words are vttered with the tongue, euen as if they were breathed from an infidell, and against the diuine goodnesse it selfe, as infidelity is wont to doe, (by attributing to God such thinges as are no way conuenable for him, or, by denying things especially to him belonging, or, in giuing to the creature, what is onely meete for God and no other) in these, or the like, blasphemy carieth the very same greatnesse, which infidelity dooth, because it offendeth the same object as infidelity dooth, and deliuers the same false opinion as infidelity dooth, although not by consenting, but in beleeuing otherwise of them, then with the tongue is manifested, and so it opposeth

poseth it selfe against the confession of faith.

Claudio. If it be so, it must then of necessitie be affirmed, that blasphemy shuts vp within it selfe. the very sin of infidelity, or at least, apparantly in the pronounciation. And it may be also both in the will, and in the desire, as in conuicting and calumniating (by some examples) the power diuine. To wit, in desiring to haue it be beleeued, that euery thing is possible, which is impossible, & therby displeaseth the highest omnipotency. And if it be thus, we may as then wel confesse, that blasphemy (in this kind) is far more great then infidelity.

How blasphemy may be in the will, & in the desire.

Lodouico. It is not to be doubted, but that blasphemy (per- Two kinds of fectcd with this vile intention) is much worse: because there is blasphemy. phemy, although it be vttered on the behalfe of God, he being thereby blasphemed, as the behalfe of the blasphemer, in his owne nature.

When one, not beleeuing (as an Infidell) that he speakes blasphemy against God, yet dooth it, the blasphemie is onely on gods part blasphemed, and not on the part of the blasphemer, but it is blasphemy onely according to him, and not to him that vttered it forth.

1. Of vnbeleeuers blasphemy.

But when blasphemy is deliuered by one that beleeueth in christ, it is then meerely blasphemy on gods part in it selfe, by giuing or taking away what to god is onely conuenient, And also on the behalfe of the blasphemer, that robs or attributs to god, that which he knows & beleeueth, to be no way agreeable to him. And so is the blasphemy the more perfecte d, and made far greater by beleefe, then without beleefe.

2. Of a Christi- as blasphemy.

And this is not onely the opinion of *S. Augustine*, in the booke he wrote against lying, Chap. 19. but also it is confirmed by the authority of *Saint Peter*, who in one of his Epistles, speakes against those belecuers, as do turne to the same sin, as is in the weight of infidelity.

S. August. in Li. de Menda. Chap. 19. 2. Pet. 2. 20. 21. 22.

Facta sunt eis posteriora deteriora prioribus. Melius enim erat illis non cognoscere viam iustitie; quam post agnitionem retrorsum conuertere ab eo, quod illis traditum est sancto mandato. Coningit enim eis illud veri prouerbij; Canis reuersus ad suum vomitum, & Sus lapsa in volutabro luti. The later end is worse with them then the beginning. For it had beene better for them, not to haue knowne the way of righteousness, then after they haue knowne it, to turne from the holie commandements giuen them. But it is come vnto them, according to the true prouerbe; The dogge is returned to his

his own vomit : and, the Sow that was washed, to the wallowing in the myre.

Claudio. What an enormous sin is this? what vice more diabolically, exceeding all other misdeeds, how great fouler? It outgoeth the sin of the Paganes, because, though the infidell speaketh of God what ought not to be spoken, yet notwithstanding, he beleeueth that what he vtters with his tongue, is true.

Blasphemie goes beyond the sin of the Paganes, because what they say they beleue to be true.

VVhat though the Turke and the Iewe doe deny Christ to be the Sonne of God, and that *Mariæ* should be a pure virgin? It is no great matter in him to breath forth such blasphemie, because his beleefe is such, and hee thinkes that hee speakes true-lye.

How abhominable blasphemie is to a true Christian.

But much worse is it in a Christian, to call his redeemer a traytor, and the blessed virgin a strumpet: yet knowing and beleeuing it not to be true, but rather what he speakes, is vttered in meere contempt of his creator. So, in naming, vilely or abusiuely, the members or parts of christ, or of his saints in despightfull manner, the very like may be sayd.

Of gods name or his Saints in swearing.

His position to be further resolued.

Lodouico. By your leaue (my Lord) if then to name the parts of Christ, and of the Saints, or speaking somtimes as Swearers are wont to do: By God, by holy God, by the good God, by the blessed Lady and such like, is this the sinne of blasphemy? If alwayes in enun- ciatiue blasphemy (to vse the very scholasticall word) there be a falsity: we yet in naming the members of Christ, or of the Saintes, or saying, By the blessed God, By thee O good God, & such like, we deliuer no falsity at all, because christ had really all the parts of a man, & god is truly good, and most holy; how then can this be rearmed blasphemie?

The Answer well worth the obseruation.

Claudio. I answer, that albeit the blasphemer in his violent heat, shall disdainfully name the parts of Christ, or of his saints, or say, By blessed god, though he speak true, and free from any falsenesse: yet notwithstanding, because he vtters it as a contemptible thing, he makes it false by consequence, for neither in God or his saints, is any thing to be contemned.

Example of one mans despising anothers repute,

And this kind of blasphemy, not onely is committed sometime with significant tearmes, but also with the gesture and motion of the body, and albeit in the pronuntiation of a very true thing, but yet it is doone in a most ignominious manner. As somtimes, one man (despising the honor and reputation of another) sayth: Oh, you are a man of God; Oh, you are a Saint of Paradise, and yet in his owne hart

hart tearmes him, a man of the diuel, and a fiend of hell. Of this nature haue ye many blasphemers in the world, vttering holy words, but with vnholly intention, yet not daring to speake one hereticall word, for feare of publike punishment.

Lodowico. You haue begun well, proceed I pray you.

Claudio. The sin of blasphemy is worse then that of murther, because oftentimes it happeneth, that if the man killer could com-
 passe his reuenge, and kill his enemy, without offence of his diuine maker, he would willingly do it. But beeing thus disabled, he will still retaine his murthering intent, wherein hee highly offendeth God. But not so immediatly as the blasphemer trespasseth, who principally & directly opposeth himself against god, blaspheming & abusing him in meer despiight.

Lodowico. But vnder your fauour, my good lord, I am of a contrary opinion with S. *Augustine*, who in his *Enchiridion*, Chap. 12. sayth, *That the sin of manslaughter is more hurtfull, in taking away the life of a man, then is the sin of blasphemy, which can bring no iniurie at all to God.* If then murther hurteth more then blasphemye, it must needes bee allowed to bee the greater sinne.

Claudio. If we shall consider homicide and blasphemy, according to the obiekt against which eache sinneth, there is no doubt to be made, but that blasphemy (without all comparifon) is a greater sin, then an hundred thousand murthers: because it is immediatly against God, an obiekt infinit, & the other is against our neighbor, an obiekt finite.

But if we haue regard to the effect of eithers hurt: then homicide is much greater then blasphemy, because homicide is more hurtfull to our neighbour, then blasphemy is or can be to God.

Now because in the greatnesse of the fault, more regard is to be had to the intent of the will, then the effect of the act: therefore, in regard the blasphemer simply purposeth, to do dammage to the honor diuine, albeit the wicked effect cannot so succeed, but in vaine is let loose the arrow of the biting tongue; absolutely, and without all question, the blasphemer sinneth more, then the man killer dooth.

It is superior also to the sin of heresie, which beleueth, that whatsoever the tongue vttereth, is true: but the diuelish lips of the blasphemer, speaketh such things as himselfe beleueth not, and willett likewise the thing that cannot be.

Blasphemie
exceedeth the
sinne of the
Iewes in cru-
cifying Christ.
S. August. in
Mat. Cap. 12.

It is worse also then the sin of the Iewes, who crucified our blessed Lord and Sauour, whereon Saint *Augustine* sayth, writing on the 12. Chapter of Saint *Matthew*: *Magis peccant blasphemantes Deum triumphantem in cœlis, quàm qui crucifixerunt eum ambulantem in terris.* They sinne more that blaspheme God triumphing in heauen, then they that crucified him walking on the earth.

2. Corin. 2. 8.

The reason hereof is deliuered by Saint Paul: *Si enim cognouissent, nunquam Dominum gloria crucifixissent.* For had they knowne it, they would not haue crucified the Lord of glorie. Yet this ignorance is not altogether excused. *Scio fratres, quia per ignorantiam fecistis: I knowe bretheren, that through ignorance ye did it.*

Act. 3. 17.

Similie.

But the blaspheming Christian, he knowes him to be God, and therein he sinneth the more greuously: and so much the rather, as by how much more noble the offended person is, euen so much the greater is the offence augmented.

The Iewes, &
the Christians
offences seue-
rall.

The Iewes offended a Christe mortall, but the Christian offends a glorious Christ in heauen, to whome hee promised faith and obedience in baptisme, which by the Iewe was neuer promised.

The Iewes
crucified Christ
once only,
the Christian
by blasphemie,
infinite
times.

Moreouer, the Iewes crucified him at one time onely, but the Christian blasphemeth his maker a thousand times in an houre, and so much as in him lieth renueth his torments: makes wider the Launces wounde; encreaseth the number of his lashes; prepares a newe Crosse; forgeth new nayles in the fire of his wicked heart; filles a fresh sponge with gaule & vineger; makes a more pearcing wreath of sharpe pointed thornes; spittes more abhominable filth in his face, and does euerye other thing to his greater vexation.

Blasphemy go-
eth beyond
Idolatrie.

Beside al this, blasphemie (then which, more cannot bee said of it) seemeth to goe beyond idolatrie, because the one taketh the honor due to God, and the other giueth it vnto infamie. If a defect positiue be greater then a defect priuatiue, then blasphemie may be said to be the greater sinne; for the vngodly wretched sinner basely reprocheth his creatonr, and idolatrie doth but deprive God of his due honor.

There is no
one thing to
mooue a man

Lodouico. This greuous sinne is yet further aggrauated, because there is no one thing whatsoeuer, that can mooue a man to blaspheme God: but there are many and infinite, whereby to giue him

him alwayes iust occasion, of rendring endlesse thanks euery hour, for such aboundant graces conferred vpon him, as well spiritu- all as corporall, beside those two most signall benefites, of crea- tion and redemption. Yet the wicked sinner, when he ought to seeke all meanes, by Hymnes, Psalmes and spirituall songes, to praise and glorifie his creator, he vnthankfully turneth his tongue to reproachfull infamies and dishonours, Oh sin too insupporta- ble!

Euery other sinne (more or lesse) hath some excuse and motiue, except this horrible vice of blasphemy. The proude man perhaps is moued, by some imagined excellencie he hath in himself, more then he sees in any other, whether it be of vertue, beauty, riches or nobility.

The ambitious man may be vrged, to make vaunt of himself, as by hauing many subiects, or much treasure, to purchase a high prela- cie or temporall estate. Euen as the couetous man, may make the like commodity of his welthy bags: The glutton, of his sursetting sweet- nesse in meats & drinks: The luxurious, of his fleshly delectation: The angry, of his accounte of honour: And the slothfull, of his bodilie rest.

Let it suffice, that euery sinner hath some formall appearance, as therby mouing him to sin, & which he would faine alleadge in his own defence, if he might do it without offence to the maiesty diuine. But cōcerning blasphemy, what can be said to incline any mā therto? nothing at al: neither sensuality, neither delectation, nor mony, honor or any reward whatsoever.

Moreouer, we are naturally inclined to praise & honor god, as be- ing the only vniuersal benefactor, that so largely imparteth to vs (vn- thankful wretches) his singular graces, Hauing then no occasion at al, that might induce vs to this vice, it deliuers vs vp the more inexcusa- ble, & makes the sin much greater then any other.

As for example the sin of luxury, it is held more great & offensiue in an old man, then in one of yonger years, who by nature may haue more inclination therto (though in no age whatsoever it is to be ex- cused) Yet in an old man it is most shamefull, as Cicero (the father of e- loquence) affirmeth in the first booke of his Offices: *Luxuria, cum omni ætate sit turpis, tum senectutis foedissima est.* In like case, though all sins in a Christian are euil, yet blasphemy is the most odious beyond all other.

Claudio. As it is the most shamefull sinne, and furthest from

to blaspheme God; but ma- ny to incite him to thankfulness.

Euery other sinne hath some excuse, but blasphemy hath none at al

Euery sinner can pretend some motiue to his sinne, but the blas- phemer none.

Men are natu- rally inclin- ed to praise & honor God.

Example of luxurie in an old man more offensiue the in a yong. Cicero lib. 1. de officiis,

from any excuse : so must you then also of necessitie confesse, that it deserueth greater punishmente , then any of the other finnes.

Sentence.

Apoc. 16. 10.

The punish-
ment of blas-
phemy begin-
neth often in
this life.

Example of
a yong child
in Rome.

Example of
gästers at play
in Mantua.

Example of a
Souldier in
Rhemes.

Example of
an other in the
same parts.

Example of
one in Flo-
rence.

Example of a
Mariner of
Siracusa.

Lodonico. It is not to be doubted, but where the fault is greatest, the penalty ought as largely to be extended. Whereupon, among other paines denounced by Saint *Iohn* in his *Apocalyps*, one is, *that they gnawed their teeth for sorrowe. Et commandauerunt linguas suas pra dolore, &c.* And many times it comes to passe, that (by the iust iudgemente of God) the punishment thereof beginneth in this world.

Saint *Gregory*, in his fourth booke of dialogues declareth, that this vice is so much displeasing to God, as a child of five yeares old in *Rome*, being caried in the armes of his mother, & blaspheming the name of god, was suddenly snatcht away by the diuel, & neuer afterward seen any more.

In *Mantua*, diuers gamesters being playing at the tables, & abusing the name of Christ and the blessed virgin: their eyes fel presely out of their heads, vpon the tables as they plaid.

A souldier in the diocesse of *Rhemes*, one day blaspheming the holy name of god, was suddenly surprized with the falling sicknesse, & falling on the ground in the presence of many, he rent and tare himselfe most miserably all the day following, casting & vomiting his very entrails vpward, & in breathing forth his last words, most impiouly he recommended his soule to the diuell.

An other also, abusing there most horribly the name of his creator, renting his blessed body peecemeale in sunder: his owne body miraculously split in sunder, euen in the same parts he so wickedly blasphemed, and dying in desperation, gaue both soule and body to the diuell.

In *Florence* there was a man much addicted to blaspheming, and one day among the rest, as he held on this vile course against god, being in the company of diuers his familiar friends, he was suddenly lifted vp into the ayre by the diuel, where being despoyled of his garments, they fel down piece by piece to the ground, but no part of his body was euer after scene.

A mariner dwelling in *Siracusa*, beeing greatly giuen to swearing and blasphemy, vpon a day (the sea being very mild and calme) he would needs leape into the water to swimme : and albeit he was exceeding skilfull in that quality, yet (by the diuine permission) hee sunk and drowned. But being afterward fished for, and found by his friends

friends & companions, & a due inquisition being made of the body, there was nothing found wating, but his accursed tongue only, wherewith he had so often blasphemed his maker.

But why stray I thus after miracles, imposed as diuine chastisements vpon blasphemers, whereof an infinite number might be produced. If your Honor would see whole beadroles of authentical cases in this kind, read but the *Garden of Examples*, composed by the reuerend father, Master *Serafino Razzi*, of the Preachers order in the city of *Florence*. But let it suffice, that this sin is so abheminable in the sight of God, as euen in this life hee many times doth beginne to punish it.

Claudio. Very worthily ought the punishment to begin in good time, and to endure much longer then any of the other : because, if the penalty should be conformable to the offence, as there is no fault that lasteth longer then blasphemy, so ought the inflicted pain to be correspondent, which must needs stretch further then the allotment to other sins, for blasphemy outgoeth time, and continueth eternally.

Lodouico. Doeth blasphemy then endure for euer?

Claudio. It is a common opinion among the reuerend diuines; That as charity is the cheefest vertue, most perfect and maiestically, because it onely remaineth eternally, (all the other vertues seuerally hauing an end, but yet answerable to their seuerall actions:) So blasphemy is the very worst of all sins whatsoeuer, not only because it is committed in this life, but also in regard it liueth for euer in hel, as an eternall exercise for the damned; other sins, hauing also according to their action) an end and period. Therefore sayth Saint *Iohn* in his *Apocalyps*. *Blasphemaui enim Deum celi, pro doloribus & vulneribus suis. They blasphemed the God of heauen, for their paines, & for their sores.*

And the Angelicall Doctor, in his 2.2.q 13.art.4. vseth these formall speeches. *Et credibile est, quod post resurrectionem erit in eis etiam vocalis blasphemia, sicut in Sanctis vocalis laus Dei. That as in heauen the Saints with cheerefull voyces shall praise the lord, so is it most certaine, that the damned with horrible voyces shall blaspheme him.*

Lodouico. The sinne of blasphemy then, continuing longer then the other sinnes, we may by good reason make this addition thereto. Because the sin, by how much it lasteth, so much the greater is his extent; blasphemy going beyond all, must needs be sayd

Infinite other Examples to this purpose might be alleadged.

Blasphemie outstretcheth time, and continueth for euer.

Comparison of Charity, as the cheefest vertue of all, and Blasphemie the very worst of all sinnes whatsoeuer.

Apoc. 16. 11.

Thom. Aquin, In. sum. 2. 2. Q. 13. Art. 4.

Sins extēd en- suerh by his long lasting.

Charity is eternally ioyned with god.
2. Cor. 13. 13.

to be more greuous then them all. As contrarywise, by how much vertue continueth, so much the more noble it is. So charity ought to be esteemed the worthiest among all vertues, because it is that which is eternally ioyned with God, and neuer hath ending, whereupon the Apostle sayeth. *Nunc autem manent fides, spes, charitas, tria hæc: maior autem horum est charitas. And now abideth faith, hope and charity, euen these three: but the cheefest of these is charity.*

A man may be known by his speeche, according to Socrates.

Claudio. If a man may be knowne by his speeche, of what quality he is (according to the opinion of Socrates): And if by the language he speakes, may also be gathered of what nation he is: (as whether he be an *Italian, Spanyard, Germane, French, English, Greek, or Hebrew*, as Peter was known by his speeche. *Galilaus es, nam & loquela tua manifestum te facit. Thou also art a Galilean, for euen thy speeche bewrayeth thee.*)

A blasphemer is easily discerned by his speaking, iesting & swearing, to be of the prouince of hell.
Iohn. 14. 30.

Why then, when we perceiue a man to be addicted to blasphemy, in such manner, as by frequent vse in his speaking, he will iestingly both sweare and blaspheme: we may iustly say of him; This man is of the prouince belonging to the kingdome of hell, because his diuelish language dooth manifestly accuse him. *Ipsi de mundo sunt, ideo de mundo loquuntur: They are of the worlde, therefore speake they according to the worlde.* So sayde Christ to his disciples, as if hee woulde haue further added, in this manner;

The quality of the soule is best known by our speeche.

The quality of the soule, it is better knowne by speeche, then by any other way else whatsoeuer: therefore let it be no maruayle in you, if the children of this world, do speak world-like, euen as they that are of God, do conferre on none but those things belonging to god.

Hereupon we may well say, that the blasphemer is of the infernall kingdome, because he vseth the same language which the damned do, who are doomed for euer to that abyding. Euen as contrarywise the exercise of the heauenly Citizens, is euermore to be lauding and praying God. *Beati qui habitant in domo tua Domine, in secula seculorum Laudabunt te. Blessed are they, Lord, that dwell in thy house, for they shall prayse thee for euer and euer.*

Three seuerall kingdomes made by God,

Three seuerall prouinces or kingdoms did god make, and eche one hath his proper language: to wit, the prouince celestially, the terrestrially, and the infernall.

The

The language celestiall, is to blesse and prayse God eternally. *Et quatuor animalia, singula eorum habebant alas senas in circuitu, & intrinseca plena sunt oculis, & requiem non habebant die ac nocte, dicentia: Sanctus, Sanctus, Sanctus Dominus Deus omnipotens, qui erat, & qui est, & qui venturus est.* And the foure beastes had eache one of them six winges about him, and they were full of eyes within, and they ceased not day nor night, saying: Holy, Holy, Holy Lord God Almighty, which was, and which is, and which is to come.

each having his severall language.
1. The language celestiall.
Apoc. 4. 8.

The language of the terrestriall kingdome, is to speake of thinges that are terrestriall: *Qui de terra est, de terra est, & de terra loquitur.* He that is of the earth, is of the earth, and speaketh of the earth.

The language terrestriall.
1ohn. 3. 31.

The language of the infernall iurisdiction, is to speake euill, curse and blasphemie both God and his Saints: *Cum esurieris, irascetur, & maledices Regi suo, & Deo suo, & suspicies sursum:* When he shall be hungry, he shall euen fret himselfe, and curse his king and his Gods, and shall looke upward. If by the tongue, he shall be knowne whether he be a stranger or no: then is it most euident, that euill speakers and blasphemers are of the infernall kingdome.

The language infernall.
Esay. 8. 21.

Euill speakers are of the infernall kingdome.

Lodouico. Most wretched blasphemer, who beeing paide with his owne euil, neuer thinkes of amending his tongue, nor altering his bad language: but beeing assured of his harme, perseuers in the blame. And the tongue which was made for to prayse God withall, he turnes it to curse and blasphemie him. VVhich is a sinne so execrable and abhominable, as sometimes it falleth out that in the holy Scripture, where it speakeith of blasphemy, there is vsed in steed thereof the word blessing, as refusing to vse that wicked phrase.

The tongue was made to praise God withall.
The Scripture vseth the word blessing, in steed of blaspheming.
1. King. 21. 10.

As we haue it in the first booke of the Kings, where when wicked *Iezabell* found out two false witnessess against *Naboth*, to win occasion of putting him to death, the same witnessess testified, that *Naboth* had blasphemed God and the king; saying, *Benedixit Naboth Deum & Regem.* For which he was vniustly led forth of the city, and stoned to death by all the people. *At illi viri diabolici, dixerunt contra eum testimonium coram multitudine, Benedixit Naboth Deum & Regem. Quamobrem duxerunt eum extra ciuitatem, & lapidibus interfecerunt.* And the wicked men witnessed against *Naboth* in the presence of the people, saying *Naboth* did blaspheme

Example of the witnessess against Naboth

God and the king. Then they caried him away out of the city, and stoned him with stones, that he died.

Example of
the diuelles
words to God
against Iob.
Iob. 2. 11.

The like may we reade in the first and second chapters of the history of *Iob*, in the very wordes of the diuell to God, speaking against *Iob*: *Tange cuncta qua possidet, nisi in faciem benedixerit tibi: Touche all that hee hath, to see if hee will not blaspheme thee to thy face.*

Example of
Iobs wifes
words to him.
Iob. 2. 9.

And the wife of *Iob*, exhorting her husband to curse and blaspheme God, vsed scripture quite contrary, speaking the word blessing, in steed of cursing. *Dixit autem illi uxor sua; Adhuc tu permanens in simplicitate tua? Benedic Deo, & morere.* Then said his wife vnto him; *Dooft thou continue yet in thyne uprightnesse? Blaspheme God, and dye.*

The vngodly
tongue of mā
makes no regard of blas-
phemy.

The sacred Scripture hath great respect, in but speaking or naming the word blasphemy; yet the vngodly and wicked tongue of man, makes no regard at all of it, but euen with heart and mouth blasphemeth his Creator. Could God more exaggerate this diuillish sinner, then by vsing contrarye wordes in the describing thereof?

Blasphemy is
the sin of in-
gratitude.

Psal. 119. 91.

Claudio. Blasphemy is likewise the vice of ingratitude, because in signe of gratification, euery creature is obedient to the Lorde, blessing and praysing him after his manner. Yet man, endued with more singular giftes then all other creatures, hee onely blasphemeth him, and none but hee. *Ordinatione tua perseuerat dies, quoniam omnia seruiunt tibi. They continue euen to this daye by thine ordinaunces, for all are thy seruantes.*

Eccle. 51. 22.

The tongue which God gaue vnto man, because therewith he shold laude him; to make it the engine of cursing? oh sin intollerable. *Dedit mihi Dominus linguam (sayth the wise man) & in ipso laudabo eum. The Lorde hath giuen me a tongue, wherewith I will prayse him.*

The blasphemer is worse
then brutish
beasts.

Psal. 150. 6.

Dan. 3. 60.

The blasphemer is worse then the brute beastes, who doe all magnifie the Lorde, as *Dauid* willeth them in his last Psalme: *Let euerie thing that hath breath, praise the lorde.* And the three children, in the midst of the fierie furnace, inuited all the workes of the omnipotente, to praise him. *Benedicite omnia opera Domini Domino, laudate, & superexaltate eum in secula. All ye workes of the lord, blesse yee the lord, praise him, and exalt him aboue all things for euer.* Onely the vngodly sinner blas-

blasphemeth him.

The heauens wheele about in their course, the Starres twin-
kle, the Sunne guides the worlde with his beames, the Moone (in their kind)
shines, the fire heates, the ayre breathes, the sea cbs and flowes, doo praise the
the riuers run, the lakes stand still, the earth fructifies, the plants liue, Lord, and mā
the beastes haue some measure of vnderstanding, the birdes meth him.
chaunte their noates, the fishes glyde about in the waters, and
euerye creature (in his kinde) giues laude to his creatour, vn-
thankfull man onely blasphemeth him. *Et iugiter tota die noxien*
meum blasphematur. My name all the day continually is blasphe- *Esay. 52. 5.*
med.

Lodonico. Happy *Dauid*, who cuermore praised his creator : *Be-* *Psal. 33. 1.*
nedicam Domino in omni tempore, semper laus eius in ore meo: I will *Sundrie*
giue thanks vnto the Lord, his praise shall be in my mouth continu- *exā-*
ally. *ally.* *ples of praises*
By Dauid in
himselfe.

Good old *Tobias* forewarned and schooled his onely sonne to
this lesson, sayng. *Omni tempore benedic Deum, & pete ab eo, ut vias* *Toby. 4. 19.*
tuas dirigat, & omnia consilia tua in ipso permaneant, Blesse thy Lord *Olde Tobies*
God alwayes, and desire of him that all thy wayes may be made straite, *lesson to his*
and that all thy purposes and counsels may prosper. Dauid also himself, *sonne,*
was no sooner in the morning risen from his bed, but he charged all *to his sons &*
his children and seruants to glorifie the Lord. Laudate pueri Domi- *seruants.*
num, laudate nomen Domini. Praise O ye seruantes of the Lord, *Psal. 113.*
praise the name of the lorde : the lyke dooth hee in the 134.
Psalme,

Claudio. But some there are, that doe quite contrary, who
rise no sooner in the morning out of their beds, but (full of impati- *Example of*
ence) giue some sudden commaund to their sons or seruantes, and *too many now*
because they bee not as ready in executing of what they would *in these dayes*
haue them : presently they breake forth into horrible blasphe-
mies, and seuerer imprecations, so that the very first moouing of their
lippes, and first word deliuered from their tongues, is infamy and
disgrace to their creator. VVhich greuous sin being so frequent
in committing, if sometime the punishment thereto belonging, were
but as ready from God in following: there would hardly be found
so many diuclish tongues in the world, if not for the loue of vertu-
ous deeds, yet at least to auoyde the terror of so condigne an inflic-
tion.

Lewis, called the holy and Saint-like King of *Fraunce*, caused A memorable
the tongue of a blasphemers to bee cut forth of his head. And so *Example of*

Fraunce, how
he vsed two
blasphemers.

offensue was this siane vnto him, as (at another time) he commaunded the lips of a blasphemer to be seared with a hot burning yron, saying. *I woulde very gladly endure this punishment in mine owne person, conditionally, it might sort to such a happy successe, as (by that example) the hatefull vice of blasphemymight neuer more be heard in my kingdome.*

But now adayes, you haue men apt and ready enough, to punish such praters or talkers, as any way do speak against their own worth and esteem; but none are found to reprove them, that speake open blasphemy against God and his saints.

Example of
Gods law a-
gainst blas-
phemers.
Leuit. 24. 14. 16

The diuine lawe commaunded, that the blasphemer should be stoned by all the people. *Educ blasphemum extra castra, & ponant omnes qui audierunt manus suas super caput eius, & lapides eum populus vniersus. Bring the blasphemer without the host, and let all that heard him, put their hands vpon his head, and let all the congregation stone him. Againe. Et qui blasphemauerit nomen Domini, morte moriatur. And he that blasphemeth the name of the Lord, shall be put to death.*

Example of
blasphemous
Senacherib, &
his Army.

Therefore *Senacherib* King of the *Assyrians*, besieged *Ierusalem*, and blaspheming the name of the Lorde, the night following (by Gods appointmente) 185, thousand of his soldiours were slaine, and himselfe murdered by his owne sonnes.

Ex de male,
statuimus.
Example of
the law Eccle-
siasticall.

The lawe Ecclesiasticall enioyned, that the blasphemer, for seauen weekes together, euery Friday should fast with bread and water, and euery Sabboth day at Euening prayer time, he should stand before the Church door, without cloke, without hose or shooes, bare headed, his girdle or a coard about his neck, and other such like penalties were inflicted on him, onely to make this sin most odious to the people.

Example of
the Emperor
Iustinians
lawe.

The imperiall lawe of *Iustinian* the most Christian Emperour commaunded, that the blasphemers head should bee smitten off.

Example of
the law amog
the Paganes.

Among the very Paganes also, there was a terrible lawe, as wee may reade in the third Chapter of *Daniel*, where it is shewen, That *Nebuchadnezzar*, hauing scene the great marueyles of God, in the three children put into the fiery Ouen, commaunded, that whosoever did blaspheme that God, should be slayne, his house ouerturned, and rased from the foundation. *A me ergo positum est hoc decretum, ut omnis populus, tribus & lingua quacunque loqu-*

Dan. 3. 95.

1a fuerit, blasphemiam, contra Deum Sadrach, Misach, & Abednago, differeat, & domus eius vastetur. Therefore I make a decree, that euery people, nation and language, which speake any blasphemy against the God of Sadrach, Misach and Abednago, shall be drawn in pieces, & their houses ruined.

And Mahomet himselfe, who was drawne by the diuell to seduce so many soules, commaunded that his body to be deuided and cut in quarters, that shold blaspheme God, Christ or the blessed virgin. Example of Mahomet the seductor.

If all lawes haue condemned the blasphemers, not only among beleeuers, but euen among the very Infidelles themselues : it may then easily appear, what an abhominable and detestable sin it is, and that it were much better to bee without a tongue, then thereby to offend so highly our creatour, redeemer and glorifier. *Muta fiant labia dolosa.*

Finis Chap. 19.

P 4

The



The Argument.

Approouing that it is better to haue no tongue at all, and to be silent eternally, then to fall into any of the before remembred vices. What benefit ensueth by the priuation of speeche, of which, although we should haue no vse at all, yet we are not voyde of the speeche of the mind; which is much more excellent, and sooner listened vnto by god himselfe, then to the carelesse and idle babbling of the lippes. He that wanteth speeche, is disburdened of a heavy load, and may the easier preserve himselfe from many heavy charges: because by the tongue of the body, we please men onely, but by the tongue of the hart, we become pleasing to God. Euery man hath two lippes, but the iust man hath his upper lip much greater then the nether. Contrarywise, the wicked man hath his nether lip so great, as therewith he conereth his whole face, and all the strength of bad men consisteth in their lips; which is approoued by a short, yet sweet discourse, and afterward pleasingly concluded on the behalf of silence, approouing it to be much more allowable then speeche.

Chap. 20.

What he seeks
that by blas-
phemy oppo-
seth himselfe
against God.



ODOVICO. Pursuing this case of the blasphemer, we may (without any doubt at all) ad to the rest which is gon before, that in regard he opposeth himselfe immediatly against his Creator, thereby he coueteth no lesse, but would enforce (as much as in him lieth) that he neither is, or should be iust, good, omnipotēt, wise and merciful. And he that desireth or seeketh after these things, would

willingly haue God not to be God.

In like manner, when he wold haue him to be voide of eies, wher-
by

by he beholdes his sinnes, and discouers his deceitfull deuises: he wisheth him also to be as empty of power, whereby to punish him, or to censure him with paines of condemnation. And saine he wold haue such a potency to remaine within him selfe, whereby he might as easily afflict his creator, as hee dares venture with his deuillish tongue, to blasphemie and abuse him.

This is a denying of the diuinity in God, with a meere hellish & deuillish presumption. a sinne so immane and monstrous, as much better were it, not to haue a heart to thinke it, or a tongue to vtter it. A sinne so horryble, that the Iewes (by nature obstinate, and addicted to many vices) would yet stop their eares from hearing it, & rent their very garments in peeces, in signe that it did split their very hearts in sunder, when any such blasphemy was deliuered: as we may read in the Acttes of the Apostles, in the Gospels, and in many other places of the holy Scripture. Who can heare a worse or viler thing then blasphemy is?

Will yee listen what Saint Bernard saith thereof, in his Canticke of the Septuagesim. *Serm. 2? Vult ergo non esse Deum, qui quantum in ipso est, aut vult eum impotentem, aut iniustum, aut insipientem esse vult. Crudelis plane, & omnino extrema malitia, qua Dei potentiam, iustitiam, sapientiam perire desiderat; Qui autem vult Deum esse iniustum, vult non esse Deum: & qui desiderat Deum non esse; nonne quantum in se est Deum occidit?* Bernard in Cant. Septuagesim. Secundo.

Claudio. I could wish such a one, not onely to bee deprived of his tongue, wherewith he hath so blasphemed the diuine goodnes of God: but rather (then to offend in any of the before named vices,) that he had no life at all in him, euen any one whatsoeuer that shold be so displeasing to his heavenly maker.

Many times it happeneth, that sickenesse is much more auailable then health, not onely, because vnthankfull man scarcely knows a benefite giuen him by God, till first he haue endured the losse thereof: but in regard also, that infirmitie, and debilitie in our naturall forces, doth beget and bring forth the surer health of the soule. Such a hurt is worthily to be wished for, that shewes it selfe to bee a remedie to a farre greater inconuenience, and is a secure escape from harme of higher qualitie. But this being vtterly vnknownen in our selues, we cannot deuise how to helpe it, and wee being ouerflouthfull in seeking redresse, doe thereby grow to a more dangerous weakenesse of the minde, which taking away the light of the soule, becomes a prouder nourishment to the flesh. Much better then

A benefite is neuer truly knownen, but by the losse of it.

The health of the soule, is better then that of the body. then doe I reckon the infirmitie of the body, that engenders the soules health: then the health of that, which weakens and makes the soule to be sicke.

Wee often times doe foolishly conceipt in our selues, that by recouerie of health after some long sicknesse, wee are quite set free and escaped from death. But euen then doe wee run with the greatest haste of all toward him, and are euen neereſt to death, when we imagine him to bee furthest off. The depriuation of speech, nay, death it selfe is farre better, then long time of life, and offending our heavenly creator, by those meanes which were made for his laude and magnifying.

The lacke of speech begets the quiet of the minde.

Lodowico. Priuation or lacke of speech, begetteth the security and quiet of the minde. Many, meere innocents of their hands, haue yet beene condemned by their tongues, because they haue fondly taken great pleasure, in appearing before men, to haue done such things as they neuer did, nor perhaps euer could do, and so haue made them selues guiltie by their tongues, of that which their hands neuer performed.

The yong Amalekites belying of him selfe for the death of king Saul.

As in the like case it happened to the yong *Amalekite*, who vaunted before *David*, that hee had slaine king *Saul*, as hoping to haue gotten (thereby) a great reward, because *Saul* was a most heauie enemy to *David*. But albeit hee was cleerely innocent of the fact, yet notwithstanding, hee bare the penaltye of a murderer, onelie by belying him selfe, and accusing him selfe of a deede, which hee neuer thought to doe. Whereupon *David* sayd to him. *Sanguis tuus super caput tuum. Os enim tuum loquutum est aduersum te, dicens; Ego interfeci Christum Domini. Thy blond be vpon thine owne head, for thine own mouth hath testified against thee, saying; I haue slaine the Lordes appointed.*

2. Sam. 1.

What labour is required in the well and orderly deli- uery of our speech.

I say againe, that the want of speech, is the occasion of much quiet, because it is no meane labour, to speake well, to make answer in due time, and to apt purpose; to talke gratioſly, and to giue proportionable gesture to our words; to adorne our sayings with comelineſſe; to deliuer sentences with sweetnes; to accompany our speeches with the bodies seemely behauiour; sometimes speaking lowde, sometimes lowe; now sweetle, then more sharplie.

But this (you will say) is the labour onely belonging to an Orator. Yet let me tell you, that the want of speech in consideration

on

on of the many harmes, whereinto a man falles by the tongue onely: is the chiefe way to much quietnesse, and the meanes to preuent innumerable euils. Diuers haue desired, that they could neuer haue spoken, but neuer attained to such a happinesse. If *Cicero* the fa- Of *Cicero* &
ther of Latine eloquence, and *Demosthenes*, the splendour of the *Demosthenes* -
Greeke tongue, had euer been dumbe: both the one and other had whose tongues -
longer liued, and death had been more sufferable to them, and much were their
lesse grievous. deareh.

Claudio. Questionlesse, whosoever considereth our humane frailtie, and how procliuie a man is to faile in his speaking: will allowe dumbenesse to be farre better then speeche. He that hath lost the vse of speech, hath also lost the arte of lying, the consuetude of deceiuing, the instrument of enmitie, the organe of quarrelling, the sower of slaunders, and the broacher of blasphemies. What benefits ensue on the lack of speech

Many more are they, that by their wordes haue become infamous, then by their deedes: for there is no part of our body, more ready to doe harme, and harder to bridle, then the tongue of man is. Therefore, they that know them selues apt to faile thereby, and consequently, to fall into the vices whereon wee haue so long discoursed; me thinkes, should rather wish them selues to be dumbe, then to couet the engine of their owne unhappines.

Lodowico. It is very true, in regard it is a great treasure, to be It is great
poore in euill. Whereupon we may say, and very truely, that such riches to bee
as are borne without the unhappy tongue, are borne to be rich, poore in euill,
and they that haue such a wicked kinde of tongue, doe loose for
euer the eternall riches. Thus (by a new way) may wee become
wealthy, loosing by finding, and finding by loosing, because there
is no worse thing, then to haue an euill tongue. Euen so by consequence, there is nothing better, then in hauing it, to remaine as
deprived thereof, seeing he that gets much that way, looseth much
more an other way. And the tongue is as a fire, which consumeth any *Esay. 31. 9.*
thing, *Labia eius repleta sunt indignatione, & lingua eius quasi ignis*
denorans. How to finde by loosing, & loose by finding.

Claudio. But what shall we say (if the tongue be not good; that many yet haue been found to be of innocent tongues, euermore praising therewith their Creator? If then to loose an euill tongue, is to get great riches, to loose a good tongue, is to loose greater riches.

Lodowico. Hee that hath lost his tongue, hath not lost his Sentence heart,

The hart only is pleasing to god, the tongue winnes but praises of me. heart. He remaines onely deprivied of that member, wherewith hee could appeare pleasing but to men, but is not robbed of his heart, wherewith he pleaseth God onely. Being then not secured by that member, which wonne him but the bare pleasing opinion of men: it is best for him to preserue the heart carefully, whereby hee may be thankfull to God, to whom, though hee cannot speake with his materiall tongue, yet may he liberally and freely expresse his whole heart.

The wicked haue the lips of the heart. *Psalm 12. 2.* The iust haue the mouth & tongue of the hart. *Psalm 139. 15.* And if the wicked be said to haue the lippes of the heart, how chaunceth it that the iust haue them not also? Of the wicked saith *David: Labia dolosa, in corde, & corde loquuti sunt: Flattering with their lippes, and speak with a double heart.* The iust haue the mouth and tongue of the heart, wherewith they may freely speake vnto God, which made *David* say of him selfe. *Non est occultatum os meum a te, quod fecisti in occulto. My bones are not hid from thee, though I was made in a secret place.* Or, as if he should say. Lord, the mouth of my heart, which thou hast created for me in the most secret part of my body: from thee it is not hidden, because thou searchest into the secrets of the heart, and hearest the mouing of the lippes of the thoughtes. *Dominus autem intuetur cor.*

God listens more to the tongue of the heart, then to that of the voice. Praise then the Lord with the tongue of the heart, because he is wont to be much more attentiu to that kinde of language, then to the other idle talkatiue noise of the voice. And in the presence of his omnipotent Maiesty, there is no clamour more loude, more vehement, nor more mouing, then that of the heart is, because otherwise (as we haue already sayd) hee onely delighteth in silence.

Example of Moyses crying to God in silence. *Exod. 14. 15.* This clamour did that Shepheard of his flocke, and (afterward) the guide to numberlesse people, *Moyse*, breath forth, when praying (in silence) with a most earnest spirit, his zealous cryes entred the eares of the Almighty, which made God himselfe say: *Quid clamas ad me? Wherefore cryest thou vnto me?* He spake not, neither moued his lippes, and yet it is sayd, he cryed. As we perceiue then, that he whom god heares, is not dumbe, because he speaketh to him with his heart: euen so may we say, that he who hath lost the tongue of outward crying, and of the voyce whereby hee would stiuie to be vnderstood, neyther wantes his materiall tongue, nor voyce vocation.

Lack of speech. Moreover, losse of the vse of speech, hath been very aduantageous

ous to diuers men, because thereby their thoughtes haue had the giues freedom
more gentle freedom. Which made King *Dauid* say, that it be- to our
hooued, to set a good watch before the tongue, *Pone Domine custo-* thoughts.
diam ori meo, & ostium circumstantia labijs meis. Set a watch O Lord *Psal. 141. 3.*
before my mouth, and keepe the doore of my lippes. *Dixi custodiam vi-* *Psal. 39. 2. 2.*
as meas, vt non delinquam in lingua mea. I sayd, I will take heede to
my waies, that I sinne not with my tongue. *Posui ori meo custodiam,*
dum confisteret peccator aduersum me. I will keep my mouth bridled,
while the wicked is in my sight. And *Salomon* his sonne sayd, that it
behooueth (with all diligence possible) to keep the heart, as that
which is the fountaine of life. *Omni custodia serua cor tuum, quo-* *Prover. 4. 23.*
niam ab ipso vita procedit. Keep thine heart with all diligence for ther-
out commeth life.

Being then depriued of the tongues vse, eyther by nature or for-
tune, thou art disburdened of this watch-charge: and being to keep
one watchman onely, thou art eased of a moiety of the trouble, by
being able to preserue (with greater facilitie) things so reduced to
a small number, yet of greatest value, then those that are amoun-
ting to many in their number.

And it may yeeld thee some contentment beside, to loose that *The tongue*
onely member of the body, which hath holpen very fewe, but hurt hath hurt ma-
many. Because it is the Seminary of warre, dissensions, strifes, ny, and holpe
adulteries, blasphemies, periuries, fraudes, flatteries, and of an but fewe.
hundred thousand other vices beside. Better then is the tongue of
the heart, whereby God may be pleased, and no man scandaled:
then that of the mouth, whereby God delighteth not to be spoken
vnto, and infinite euils haue redounded vnto men.

Claudio. Your discourse, my Lord, may be allowed for the *The custodie*
more authentickall, by how much wee know the custodie of the of the tongue
tongue to be very difficult. Whereupon, many haue been enfor- very difficult.
ced to attempt impossible waies, only to containe (in good copassie)
the slippery tongue.

Frauncis Petrarche the Poet, and an Oratour most famous, tels An excellent
vs of a deuout man, who was very desirous to learne the study of example, of a
sacred letters or diuinitie. And to that end entred into a Schoole, fired to stu-
where hearing this verse of the thirtie eight Psalme, at his very first die the
entraunce; *Dixi custodiam vias meas, vt non delinquam in lingua* *Scriptures.*
mea &c. He presently went soorth of the Schoole, and would neuer
after come into it againe. A pretty while after, the Master (by
chance) meeting him on the way, and marueiling he had in such
fort

sort forsaken the Schoole: demaunded, vpon what occasion hee had so soone giuen ouer his new-begun study? Whereto the holy man thus answered. I haue found so much to doe, to obserue but one document, which I heard in my very first lesson, concerning the keeping of my tongue, and which all my life time hyther-to I was neuer able to compasse: that I will first attaine the perfection of that one precept, before I presume vpon any other.

It is superfluous, to heare much, and practise little.

This good man accounted it meere superfluous, to heare many lessons, without putting any one of them in execution. Therefore, it appearing to bee such a hard matter, to keepe the tongue in an absolute custodie; he would haue no one to seeme otherwise learned, then as they haue truly followed the perfection of their lessons.

The reason why a man hath two lippes to his mouth.

Lodouico. Assuredly, it is most difficult for a man, to preserve him selfe innocent in speaking: because we are so ouer-ready, to talke of worldly matters, euen as men that haue no way made clean their affections. A man hath two lippes necessarily belonging to speeche, one beneath, and the other aloft about the mouth, because humane argument is but two-fold, and no more; that is, of matters soueraigne and celestiall, and of meaner things, base and terrestriall.

The vse of celestiall & terrestriall things

The two lippes are distinct: notwithstanding, in forming of the word, they aptly vnite them selues according to time. Euen so, albeit celestiall things are furthest off from matters terrestriall, and those diuine, from them that are humane: yet ought wee to vnite them together, and so farre to serue our turne with earthly occasions, as they may stead vs in our duty to heauen. Holy men haue spoken of them both so gratiouly together, that the holy Ghost said of them: *Diffusa est gratia in labiis tuis, propterea benedixit te Deus in eternum: Grace is poured in thy lippes, because God hath blessed thee for euer.*

Psal. 45. 2.

Example of Zacharias.

Luk. 1. 20.
Example of the talking deuils.

Luke 4. 41.
Example of the thanklesse sinners.

Esay. 23. 2.

Claudio. Quite contrary are the vngodly, who speake so vngreatly, as God is forced sometime to make them be silent. As he did to talkatiue Zacharias, albeit a good man: *Eris tacens, & non poteris loqui: Thou shalt be dumbe, & not be able to speake.* And he did the like to the bolde talking deuils: *Et imperans, non sinebat ea loqui: He rebuked them, & suffered them not to speake.* And the like he said to the vnthankfull sinners: *Tacete qui habitat in insula: Be still ye that dwell in the Iles.*

Lodouico. Iust

Lodowico. Iust men are like to goodly faire hounds, which haue their vpper lippe much greater then the lower. So doe iust men more gladlie talke of celestiall affaires, then those belonging to the world.

Iust men compared to goodly hounds.

God commaunded *Moyse*, that he should make for the propo-
sition Table, a couer of golde, and for the couer a high golden crowne.

Example of the propo-
sition table.

*Facias illi labium aureum per circuitum. Et ipsi labio coronam interas-
silem altam quatuor digitis, & super illam alteram coronam aureolam.*

*Exod. 25. 24.
25.*

This Table we may say to be the iust man, whose heart is like vn-
to a rich table, furnished with all sweet meates of vertue, wherein
God him selfe so highly delighteth, and whereon hee pleaseth to
eate and drinke, euen as if he were a fellow-commoner with him.

The iust man
compared to
to the table.

*Si quis audierit vocem meam, & aperuerit mihi ianuam: intrabo ad
illum, & cœnabo cum illo, & ipse mecum.* If any man heare my voice,
and open the doore, I will come in vnto him, and will suppe with him, &
he with me.

Apo. 3. 20.

His lippes are made of the purest golde. as a couerture to a holy
receptacle, and the wordes of such a sanctified vessel, are full of the iust man,
most ardent and perfect charitie. And therefore is a high crowne
of eternall reward layde vp in store for him, yea, a golden crowne
of perpetuall honour. *Corona aurea super caput eius, expressa signo
sanctitatis.* A crowne of golde vpon his head, bearing the forme and
marke of holynesse. *Gloria & honore coronasti eum.* Thou hast crowned
him with glorie and honour. *Psal. 8. 5.*

Ecc. 45. 12.

Now the wicked are quite contrarie to the iust, for they haue
the nether lippe farre greater then the vpper, because they talke of
nothing but earthly and carnall things: *Qui de terra est, de terra lo-
quitur,* as if he would haue said. They that haue their hearts made
of earth, do talke altogether of earthly things, because the tongue is
the messenger of the heart, and *Ex abundantia cordis os loquitur.*

The wicked
contrary to
the iust man.
Iohn. 3. 31.

They haue their lips of their mouths, answerable to the cogitati-
ons of their hearts. Therefore they gladly discourse on earthly af-
fares, because their nether lip is so great: being iustly herein com-
pared to swine, whose strength consisteth wholly in their lippes;
with them they de'ue into the earth, roote vp plantes, breake
downe doores, and remooue stones out of their places. Euen so the
vngodly Oratour and carelesse sinner, all their power is in humane
eloquence, and in the nerues of worldly businesse, which they con-
tinually exalt and applaude, making no account at all of celestiall &
inuisible treasures.

Wicked men
compared to
swine, in all
their behavi-
our.

Claudio. These men may bee compared to certayne people
of

Isidorus in
Erim. Lib. 11.
Plinie in Hist.
Nat. Lib. 14.

of *Ethiopia*, of whom *Isidorus* speaketh in the eleuenth booke of his *Etimologic*, and likewise *Plinie* in his naturall historie; describing them to be very monstrous. Their faces being all plaine and euene; but their nether lippe is of such huge largenes and length, as therewith they couer all their face, to defend it from the heate of the Sunne, and so they wander about the *Ethyopian* mountaines,

How the wicked doo wander through the *Ethiopia* of this world.

Euene so wander the wicked through the blacke *Ethiopia* of this world, ouer-warme and sweltring in all naughtinesse. They are so monstrous and imperfect, that they haue faces plaine and smooth, and walke as voide of all vnderstanding; wanting the cleare sighted eye of discretion, the pearcing sauour of deuotion, the sollicitous care of obedience, the delicate taste of contemplation, and the soft touche of milde compassion. So that wee may very well say of them. *Oculos habent & non videbunt; nares habent & non olerabunt; aures habent, & non audient; manus habent & non palpabunt; os habent et non manducabunt.* They haue eyes and see not; they haue noses & smell not; they haue eares and heare not; they haue handes and touch not; they haue mouthes and eate not.

The lower lip of the wicked couers al their face.

Onely they haue their nether lippe so large, as therewith they couer their whole face: because by their vaine talking, they cloke, couer and cloude all their lewde life, making that as a vaile, to obscure their detraction, flattering, deceiuing, dissembling, murmuring, deriding, lying, boasting, defaming, slaundering and blaspheming.

Of the lips of the wicked.
Psal. 59. 7.
Prouerb. 12. 23.
Mark. 7. 6.

All their strength consisteth in their lippes; they byte & wound with their lippes; *Gladius in labiis eorum; Swords are in their lips.* They lye with their lippes: *Abominatio est Domino labia mendacia:* The lying lippes are abomination to the Lord. They flatter with their lippes: *Populus hic labiis me honorat:* This people honoureth me with their lippes &c. They poyson with their lippes: *Venenum aspidum sub labiis eorum:* Adders poyson is vnder their lippes. They sowe strife with their lippes: *Labia stulti miscent serixis:* Afooles lippes cause strife. They kill and ruinate soules with their lippes: *Labia ipsius ruina anima eius:* His lippes are a snare for his soule. They smite, and shall be smitten with their lippes: *Stultus labiis verberabitur:* He that is foolish in talke shall be beaten. They burne with their lippes: *In labiis eius ignis ardebit:* Fire burneth in his lippes.

Pro. 16. 8.
The whole power of the wicked is in their lippes.

All their whole power is in their lippes, because the greatest euill the

the wicked can doe, they doe it with their lippes : moouing them to blasphemies, euill speaking, lying, strifes, and therefore were they better to be de priued of them, then haue vse of them, to their owne damnation, dishonor of God, and detriment of their neighbour.

Lodonico. Let vs pray then to the Lord, to strike them dumbe, or to chaunge their lippes. Or if the lippes of the heart be to abide with them, that they may not mooue them to his disgrace, nor be offensive to the chaste eares of good men, by their *Gomerish* speeches, and cryes of Sodome, so highly displeasing to the Almighty. *Musa fiant labia dolosa.*

Finis Chap. 20.

Q

The



The Argument.

Hee that would talke with God, must eithel learne to bee silent, or speake farre otherwise then he did before: because his heart is to bee first purged of wicked thoughtes, and his lippes made cleane from speaking of euill. Hee that conferres with God, must eithel holde his peace, or speake very little, in regard of the greatnesse of diuine mysteries. Or he must talke highlie, by a new kinde of speaking, as being lifted up by diuine assistance of the holy Ghost. For approbation whereof, diuers sound testimonies out of sacred Scripture are produced. As of Moyles, Ieremie, Daniell, Paul, and the other Apostles. Silence also makes the foole to seeme wise, and the want of speech is the gift of God, as well as talking in many languages. Heerein likewise is discoursed, whence it proceedeth that some are borne dumbe, and others very hard in deliuey of their words, or else doe speake very slowly.

Chap. 20.



Fooles by silence do seem to be wise.

LAUDIO. To be silent, we haue already discoursed and approued, that it is very behoouefull for all men, as well the good, as the bad, the foolish, as the wise: because such commendation awaiteth on silence. as if the foolish man doo but holde his peace, he appeareth to be wise; At the least in this, that in refrayning speech, he acquainteth not others with his follie, which

Prover. 17. 28. made the wise mā say. Stultus quoque fit acuerit, sapiens reputabitur,

et

et si compresserit labia sua, intelligens. Euen a foole (when hee holdeth his peace) is counted wise, & he that stoppeth his tippes, prudent.

If silence doe cause the very foole to be reputed wise, how much more grace then doth it giue to a man wise indeed? Marke what *Solomon* further addeth: *Qui moderatur sermones suos, doctus & prudens est: & pretiosissimus spiritus vir eruditus: He that hath knowledge, spareth his words, and a man of understanding is of an excellent spirit.*

Silence is no meane grace in a wise man. *Prouer. 17. 27.*

If then god doe take away from the wicked the vse of speech, two admirable benefits ensue to him thereby. One is, that he shall appeare to him that knowes him not, to be dumbe, and to be a wise man. The other is, that he cannot hurt his neighbour, by cuill example of murmuring and lewde speaking.

Two benefits ensuing to the wicked by wth of speech.

We may therefore say, that as it is the gift of god to speake well, and in variable languages, as the Apostles (by the worke of the holie spirit) did: Euen so is it the gift of god, to be silent, and deprived of that member, wherewith we may much offend the diuine goodnesse, and little helpe our neyghbour: for the one holdes his peace by vertue, and the other by infirmitie. Therefore very elegantly said the wise man. *Est autem tacens, & non habens sensum loquela, & est tacens, sciens tempus apti temporis. Homo sapiens tacebit vsque ad tempus. Some man holdeth his tongue, because he hath not to answer, and some keepeth silence, waiting a conuenient time. A wise man will holde his tongue, till hee see opportunity.*

Ecc. 20. 5. 7.

Lodouico. Vpon this occasion, we may lawfully (by your leaue my Lord) demaund to know, whence it ensueth, that some are endued (by nature) with a perpetuall silence, so that they know not how to forme one word?

Claudio. *Aristotle* saith; That if a man be borne deafe, it is necessary that he should also be borne dumbe: because in not hearing, hee knowes not how to forme the articulation of the voice, and the names giuen to things in the first institution, neither knoweth what is signified by them. And this ensueth (as he affirmeth) Because the tongue hath his vse by reason onely, and so attaineth to abilitie in discourse, or in dispute. Whereupon it is necessary, to receiue the word or name from another, & so to containe the signification thereof in minde. Therefore necessarily are they which are borne deafe, dumbe also.

Aristotle his opinion of the deafe and dumbe by birth.

Lodouico. A good answer, and grounded vpon reason. But tel me I pray you, whence cometh it, that some are so imperfect of speech, as they can hardly deliuer two words readily together, and others

haue

haue their tongues so quicke and voluble.

Of the quick-
nesse and agi-
lity of the
tongue, &
how by natu-
rall meanes it
is caused, or
hindered in
the melācho-
lie bodie.

Clandio. To haue the tongue ready, quicke and agill, it requi-
reth the ayde of much heate, and moderate drynesse. Wherefore, they
that be melancholie bodies, (as well by nature, as by aduſtion) are
tardy of ſpeech, becauſe their tongue is very cold and moiſte, aboun-
ding alwayes with much water, and ſpettle in the mouth. By which
diſpoſition, they haue a very moiſte and relaxe tongue, becauſe they
ſpit much and often; which quality both flowes, and alſo greatlie
weakens the tongue, ſo that it cannot duely attend on the imagina-
tiue part: which contrariwiſe better in the diſpoſed body, makes it
to be very ſtrong and gallant. And the tongue cannot run to ſpeake
ſo diſtinctly and readily, as when it receiueth due order from the
part imaginatiue, therefore being thus impeached, it huddles and
tumbles out words, which are not truly and rightly formed.

Of bodies that
are phlegma-
ticke.

The Phlegmatike bodies likewiſe, not being ouer moody & an-
gry, haue a very colde and moiſte braine; and therefore they are
not ouer ready in ſpeaking, their tongue being alſo relaxed by too
much humiditie. But when they are offended, then chol'er mountes
aloft, & rouzeth vp the heate on a ſodain, eleuating the imaginatiue
part: & they then may ſpeake as much as they pleaſe, for the tōgue
is not impeached, becauſe it is already wel heated. Such men can ne-
uer be good Oratours, becauſe they know not how to ſpeake, except
they baule and make alowd noiſe, which tires the patience of the au-
ditours; and yet the Oratours action neceſſarily requireth, that ſom-
time he ſhould ſpeake loude, and ſometime lowe.

Of ſuch as
are vnapt to
be good
Oratours.

Of ſuch as
knowe not
how to ſpeake
lowlie, accor-
ding to
Ariſtotle.
A very apt
compariſon.

Hereupon *Ariſtotle* ſearching into the occaſion, why men being
tardy of tongue, knew not how to ſpeake in an humble key: found,
that the tongue which is faſtened to the palate, by reaſon of ouer
much humiditie, deliuers and frees it ſelfe better by rough violence,
then when leſſe ſtrength is put vnto it. As if a man, being deſirous
to liſt a Launce from the ground, holding it out at length:
more eaſilye (by a ſtearne ſtroke agaynſt the earth) ſhall
mount it aloft, then by liſting it vp at armes end by little and
little.

The reaſon of
ſtammering
and vnready
ſpeaking.

Lodowico. It appeareth to me, that this deſect commeth not one-
ly ſo much by humiditie and coldeneſſe, but likewiſe by super-
fluity of heate and dryneſſe: whereon it happeneth, that cho-
lericke men (being aduſt and fierie by nature) when they are
in heate, they cannot pronounce perfectly, but doe ſtammer in ſuch
ſort, as ſometime it cannot be diſcerned or gathered what they haue
ſpoken.

spoken. Yet when they are quiet, and choler quite dismissed, then doe they vtter theyr mindes with very gracious eloquence. Which in Phlegmaticke bodies is cleane contrary, who being quiet and in peace, they seeme then as if they could not speake at all: but let them bee heated or angerly mooued, they talke with sententious phrases, and flowing bountie of verie good words.

Claudio. The reason of this is, that though it be true, that heate both helpeth the part imaginatiue, & the tongue too, yet notwithstanding, because men being in anger or furie, heate aduanceth more of his power, then is needfull or (indeed) conuenient, he domineereth ouer the imaginatiue part, and thereby so immeasurably dryeth the tongue, that it cannot articulate the word as it ought to be spoken. Wherefore, being in moderate quiet, these kinde of men doe speake very well, because (then) they haue that help of heate, wherof the good imaginatiue part, & the tongue both haue especial need.

How heate helpeth the part imaginatiue, and the tongue.

Lodouico. If the impediment of the tongue in speech, do come by superfluitie of colde and moisture, or superabundance of heate and drynesse: we may then say, that the Prince of *Israels* people, the law-deliverer *Moyse*, he was hindred by the selfe same infirmitie, when hauing talked with God, hee became to know his tongues infirmity: which defect he had not before that time, but onely affirmed, that he was not eloquent. Therefore, when God would send him as an Ambassadour to king *Pharao*, he desired the Lord not to send him, but excused him selfe to God, after this manner saying.

The Authors concept of *Moyse* excuse to God, concerning his imperfection of speech.

I beseech thee (O my Lord) lay not this burden vpon me, because the execution of such an office, had need of such an eloquent person, as can very readily and with eloquence deliuer his Embassie, wherein I know my selfe to be vitterly vnable. For since I thy most vnworthy seruant, haue been so fauoured, as to heare my Lord speake, and that it hath also pleased thee, to speak to me: from thence hitherto, I haue knowne, that I am imperfect of tongue, & very tardy in my speech.

Obsecro Domine, non sum eloquens ab heri, & nudius tertius: & ex quo Exod. 4. 10. loquutus es ad seruum tuum, impeditioris, & tardioris lingue sum.

This is a very great matter, and well worthy of as great consideration. Before *Moyse* had reasoned with God, he very well knewe that he was not eloquent. But afterward, when he had talked with God, he the perceiued him selfe plainlie to be a stammerer, & very slack in speaking. A farre greater defect is it doubtlesse, to be a stammerer, then not to be eloquent, because the one is a defect positieue, God.

Moyse perceiued his imperfection, after his speech with

and the other priuatiue.

The like exā-
ple of the pro-
phet Ieremie.

Ierem. 1. 5. 6.

Exāple of the
prophet Da-
niel standing
by the riuert
Tigris.

Dan. 10. 15
16. 17.

Naturall
strength and
speeche sayled
Daniell, in his
talking with
God.

Claudio. How, & by what meanes in your opinion, my Lord, grew this strange alteration? Perhaps the talking with god caused this defect, and it may be so, because *Ieremie* the Prophet also, after that he had spoken with god, found him selfe to be so depriued of speech, as he said vnto god. *Ah, ah, ah Lord, how is this that thou speakest vnto me?* Thou tellest me, that before I was begotten, thou hadst elected me, and before I issued forth of my mothers wombe, thou sanctifiedst me, to the end that I might bee without the blemish of sinne, and didst ordaine me a Prophet vnto the nations. But remembering what thou hast said vnto me, I finde my selfe as a childe, that knowes not how to forme a word. *Prusquā te formārē in utero, noui te, & antequam exires de vulua, sanctificāni te, & prophetam in genitibus dedi te. Et dixi, Ah, ah, ah, Domine Deus, ecce nescio loqui, quia puer ego sum.* Whereby is evidently discerned, that neuer did the Prophet *Ieremie* know how to speake, but when God had first spoken to him, to send him to preach.

Daniel the Prophet, a man of a most singular prerogatiue, in the time of *Cyrus* king of *Persia*, standing in great heauinesse, afflicted with fasting and full of teares, by the side of the great riuert *Tigris*: God came to reueale a secret of mightie importance to him. And he stood as smitten dumbe, and could not open his mouth to speake a word. *Cumque loqueretur mihi huiusmodi verbis, deiici vultum meum ad terram, & tacui. Et ecce quasi similitudo filii hominis tetigit labia mea, & aperiens os meum, loquutus sum, & dixi ad eum qui stabat contra me. Domine mi, in visione tua dissoluta sunt compages meae, & nihil in me remansit virium. Et quomodo poteris seruus Domini mei loqui cum Domino meo? Nihil enim in me remansit virium, sed et balneus meus includitur &c.* And when he spake these words vnto me, I set my face toward the ground, and helde my tongue. And beholde, one like the similitude of the sonnes of man, touched my lippes: then I opened my mouth, and spake, and said vnto him that stood before me. O my Lord, by the vision, my sorrows are returned vpon me, and I haue retained no strength. For how can the seruant of this my Lord, talke with my Lord, being such a one? for as for me, straight way there remained no strength in me, neither is there breath left in me. Wherein also may be evidently noted, that not speech onely, but euen all naturall strength wanted in *Daniel*, in the time of this his talking with the Lord.

Moyser,

Moses, without requiring any other signe of God, in confirmation of being made his Ambassadour: he could holde this onely for enough; that, of being before but slenderlie eloquent, hee was then become also defectiue of tongue. And *Jeremie*, as a manifest token that God had spoken to him, could declare this: that hee was become like a childe, who scantly knowes how to forme the beginning of any word. And *Daniel*, in attestation, that the Lord had talked with him, alleaged his owne dumbenes.

The three examples conferred together.

Lodouico. Many are the answers, & all of them very pregnant & proper, which might bee deliuered for the clearing of this doubt. First of all we may conceiue, that the diuine Maiestie is so high and excellent, that all humane strength stands as vtterly confounded, & quite bereft of it selfe, euen at his meere presence, except in mercie it please him to vouchsafe some comfort. And albeit, in this superabounding celestiall glorie, the blessed spirits them selues haue no other exercise, but to laude and praise him eternally (as *Saint Iohn* declareth, of those foue mysterious beastes, and of the twentie foure most venerable Elders, with infinite multitudes of celestiall spirits:) yet notwithstanding, such is the ouer-flowing excellency of the Maiestie diuine, as, little lesse then ouer-pressed with superfluitie of glorie, (after the manner of *Peter*, *Iames* and *Iohn* vpon the mountaine *Tabor*,) it casteth downe all countenances whatsoeuer, in looking on it. *Et ceciderunt in conspectu Throni in facies suas, & adorauerunt Deum, dicentes; Amen, Benedictio, & claritas, & sapientia, & gratiarum actio, honor & virtus, & fortitudo Deo nostro in secula seculorum. Amen.* And they fell before the Throne on their faces, & worshipped God. Saying, Amen. Praise and glorie, and wisdom, & thanks, & honor, and power, and might, be vnto our God for euermore, Amen.

The maiestie of the presence of God.

Apo. 7. 11. 12.

And although of the foure mysterious beastes it be written, that they neuer ceased the diuine praises of god. *Et requiem non habebant, die ac nocte dicentia: Sanctus, Sanctus, Sanctus, Dominus Deus omnipotens &c.* And the like of the Elders, and all the other blessed spirits is registred, that they continually lauded god: yet notwithstanding, it is also written, that they all in like maner helde their peace. *Factum est silentium in celo, quasi media hora.* There was a silence in heauen, about halfe an houre.

A noate of no meane importance. Apo. 4. 8.

Apo. 8. 1.

And *Dauid* in one of his Psalmes saith, That to God there belongeth silence, according to the translation of *S. Ierome*; *Te decet silentium Deus in Sion.* Albeit according to the vulgare translation, it speaks the contrary,

The difference in the two translations.

contrary, to wit; *Te decet hymnus Deus in Sion*. Yet notwithstanding all this, these two translations are not truelie contrarie, although at first sight they may seeme the one repugnant to the other.

The interpretation of the word Hymne.

Claudio. How can it be, but that those translations must needs be contrary, if the one say, silence belongeth to God, and the other sayes, a hymne. Saint *Augustine* also nameth a hymne, which is a Greeke word, and in our language is as much to say, as praise with a song. What coherence thence hath a hymne with silence, or silence with a Song? He that holdes his peace, neyther praiseth nor singeth. If vnto god there belongeth silence, then is not the hymne conuenient for him: or if the hymne bee thought agreeable, then is not silence to be dedicated to him. Therefore the one or other translation is false, or one of them (vndoubtedly) speaketh not rightly.

How the word Hymne and silence agree together.

Lodouico. There is no contrariety in these two translations, much lesse then are they repugnant one to an other. The Hymne importeth as much as silence, and silence holdeth equall with the hymne. Nay then, let me tell you more, that the silence whereof now we speake, is begotten both of the hymne, and also of the sound of praise. And I dare make this additiō, that this silence speaketh more, then praise can doe in the hymne.

The question, how silence speaketh more, then praise doth.

Claudio. I cannot conceiue how silence should speake more then praise doth, neither how silence is engendred of the hymne. Well wot I, that when I am silent, I speake not, and when I praise god in a song, such as a hymne is, that I stand not dumbe in silence. Except you please to be plainer then thus, I vnderstand you not, and this kinde of arguing seemes to me, like that of the *Tuscan* Poet in one of his Sonnets.

E volo sopra'l cielo, e son' in terra,

E nulla stringo, e tutto il mondo abbraccio.

I fly aboue the heauen, yet am on earth:

And gripe at nothing, yet graspe all the world.

Feare ensueth of ouer-much boldnesse.

Will this strange birth euer bee like to that of Loue, which brought forth Iclousie? or comparable to feare, that sometime is begotten by ouermuch boldenesse? whereon the same Poet wrote,

Sento di troppo ardir nascer paura.

Of ouer-bolde, I finde that feare is bred.

Lodowico. I sayde, and so say still, that this kind of silence is produced by the Hymne, because the celestially spirits, beholding the infinite maiesty of God, do breake forth into continuall diuine prayes. But such is the greatnesse of the subiect, as they are quite transported out of themselves, and in a sweet obliuion of their then-present estate, they are alas rapt vp with a maruei'ous astonishment of God. Nor know they then otherwise how to do or say, (beeing overcome by this infinite admiration of Gods high glory) but euen to stand all silent, diuinely contemplating this exceeding maiesty, & so holding their peace, they do yet giue prayes with their thoughts mute voyces, & so sing praises to him silently. Thus of the Hymne is silence begotten.

The answer, how silence is begotten of the Hymne: wheron he al-leadgeth his first prooffe.

I sayd also, that this kind of silence praiseth more, then the Hymne can do. Because, more swiftly do stil thoughts run in contemplation, wherewith the blessed spirits prayse the Lorde, then the quickest tongue in the world, can bestir it selfe in the forming of wordes. And these voyces doe praise more, beeing thus blessedly in contemplation, and with so sacred a taciturnity, then the glibbest tongue can reache vnto, with longest or loudest speeche. Because the very subiect it selfe, outgoeth the greatest and highest Oratorie.

His second prooffe, how silence praiseth more then the Hymne ca do.

What maruayle was it then, if *Moyse* (hauing talked with god) found an impediment in his tongue, and *Ieremie* knew not how to forme a word; and *Daniel* remained as dumbe? when euen the sanctified spirits (themselues) do hold their peace, and are driuen to silence, onely by the woonderfull excellency of the obiect? *Factum est silentium in caelo.* And so much the rather, because those spoken of were but mortall men, and the other, are both immortall, and euer blessed.

His answer concerning *Moyse*, *Ieremie* and *Daniell.* *Apoc. 8. 2.*

It is a matter oftentimes experimented, that the greatnesse of the subiect, for, or to whome the speeche is prepared, dooth daunt the Oratour in such sort, as he becomes forgetfull of what he would say: albeit the Oration had bin long time before premeditated, and con-ned perfectly by heart, as we vse to tearme it. Whereof I could al-leadge many examples, which for ciuilities sake I am enforced to forbear.

The greatnes of the person may daunte the best Ora-tour in his speaking.

Onely let me remember you but of the Queene of *Saba*, who departed from her owne royall kingdome, to heare the admired wisedome of *Salomon*. Being come to *Ierusalem*, and beholding there the riches of *Salomon*, the adornements of the Temple, the

Example of the Queene of *Saba*, coming to king *Salomon*: his third prooffe.

pre-

2. King. 10. 5.

The example
vrged on gods
behalf, and
speaking in
his presence.

His fourth
prooffe, by
Dauid.
Psal. 75. 10.
The māner of
the iust mans
praising of
God.

How the blef-
sed sing the
praises of god.

Apoc. 4. 8.

pretiousnesse of the vessels, the beauty of the Kings Palace, the sitting of his seruants, their sumptuous preparation, their costly foode and variety of viands, the Maiesty of the kings person, his vnmatchable wisedome, and his speeches deliuered with surpassing grace. By ouer-abounding amazement, she was quite caried from her selfe, and she had not so much boldnesse left her, as but to speak, neither strength to go, or ability to mooue, but stood transported with vnspeakable astonishment, euen like a body without a soule. So that the holy scripture saith; *Non habebat ultra spiritū; There was no more spirit in her.*

What shall we hold it then to be, for vs to see and speake with God himselfe, as did *Moyfes, Jeremy* and *Daniel*? Can there be any greater amazement, to strike dumbe, and make the tongue falter & be imperfect, when euen the blessed themselues do fall into such an extasie? why then, I may wel say, that thus they prayse him more by silence, then they can by the Hymne; *Te decet silentium Deus*. Which is a thing vnspeakable, & goes beyond al humane power, & euen Angelical praise it self. *Quantum potes, tantum aude, quia maior omni laude, nec laudare sufficit.*

Hereupon, and much to this purpose, *Dauid* hath a most excellent sentence: *Cogitatio hominis confitebitur tibi, & reliquia cogitationum diem festum agent tibi.* As if he wold haue sayd. Lord, the iust man, perceiuing thy greatnesse, prayseth thee, and in his prayings, is filled full of most sweete rauishing thoughts, which make so deep an impression into his mind, as they cease not to solemnize & haile thee for euer.

Likewise the blessed Saintes, singing thy diuine prayses, do fall into a merueilous astonishment. And this is the silence, where-with, pleasing themselues, they euermore laude thee, and in their lauding, contemplate thee the highest Creatour after this manner. *Non cessant clamare quotidie una voce dicentes; Sanctus, Sanctus, Sanctus Dominus Deus exercituum.* And they ceased not dayly to cry with one voyce, saying: *Holy, Holy, Holy Lord God of Hosts.*

Claudio. If at al houres, and euery moment, the celestiall spirits do giue prayse, both with a contemplatiue silence, and yet with voyces also, do sing to the soueraigne maiesty diuine, as you say: what needed *Dauid* then to haue inuited them to laude him, in the Psalme by you so lately alleaged, as if otherwise they did not laude him at all? His words are these. *Laudate Dominum omnes Angeli eius, laudate e-*

um omnes virtutes eius. Praise ye the lord, all ye his Angels, praise him all his Army.

Lodouico. Saint *Augustine* answers your demaund concerning S. *Augustines* that *Psalme*, and that in very gracious manner also, saying. *Al-* answer to this though it be most true, that the *Angels*, and all the blessed spirits are point. neuer weary, neither can be wearied in their praises to God, (where- on Saint *Iohn* sayeth; *Cantabant quasi canticum nouum; They sung as it were a new song; not that the Song was new, but by the great* Apoc. 14. 3. sweetnesse, they receiued in the praises diuine, it seemed to them as a new Song, onely by the inexplicable dulcitude therein contained:) Yet notwithstanding, *Dauid* inuities them after such manner, as the father of a family vseth to doe. Or as a Gardiner, who beholding his spade-men to labour lustily, euen contending Comparis of a Gardiner & his seruants. (as it were) for most speede and agility, each one seeking to out-strip his companion: Hee (in meere ioy) seeing in them such diligent cheerefulnesse, sayes to them. On, gallant spirits, on, you labour lustily. Nor speakes he this, as if he thought them to be slothfull and negligent, for he plainly perceiues them to worke with courage: but, as one ouercome with ioy and contentment. Euen so spake *Dauid* to those celestiall spirits; *Laudate Deum omnes Angeli eius, &c.*

But to returne to our own purpose, it is not to be maruailed at, if The same reason alleged for *Moyse*, *Ieremy* & *Daniel* were smittē as dumb: being al assayled by the excellency of such a subiect, & glorious maiesty of the highest Creator, wherupon the wise man sayd: *Qui scrutator est maiestatis, opprimetur a gloria.* Prouerb. 25. 28

Saint *Paul* was a great Preacher, and a most eloquent Orator: ne- Example of uerthelesse, he being mounted aboue the third heauen, & there be- S. Pauls rapture. holding the diuine secrets, he knew not what to say, but onely that they were inexplicable. *Audiuimus arcana uerba quae non licet homini loqui.* He heard words which cannot be spoken, which are not possible for man to utter. 2. Cor. 12. 4.

We may also say in answer of the before named doubt, spea- Another answer, by our king of *Moyse* and of *Ieremy*, that, when we our selues do come to the knowledge of god, the more that knowledge encreaseth in vs, so owne coming therby our owne lesse aptnesse, both to his diuine praises, and also to ledge of god. the right cognition of his infinite maiesty, we do come euen then to the true knowledge of our own insufficiency and vilenesse.

Ther-

Moyſes excu-
ſing of him-
ſelfe to God.

Exod. 4. 10.

The loue of
heauen kil-
leth the loue
of the world.

The more we
talke of God,
the more we
knowe our
owne infir-
mities.

Dan. 10. 17.

Gen. 18. 27.

Men are ma-
ſters of ſpeech,
but God only
is maſter of
ſilence.

The difference
between our
ſpeaking to
God, and to
men.

Therefore, when *Moyſes* had heard God ſpeake to him, he found himſelfe to be the leſſe fit for ſpeaking to men. Whereupon grew his excuſe, that he was vnmeet for the meſſage to Pharaoh: but much more need there was, that God would make choiſe of his brother and companion *Aaron*, he being a man moſt eloquent. *Obſecro Domine, non ſum eloquens ab heri & nudius tertius: & ex quo loquutus es ad ſeruum tuum, impeditioris, & tardioris lingue ſum.*

Whence we may learne this celeftiall doctrine, that, by how much the more a man delighteth himſelfe in heauenly occaſions, ſo much the leſſe apt ſhall he be for worldly matters, becauſe one loue abates and extinguiſheth another. The loue of God chaſeth away all loue of our ſelues, and of the world, & the neerer we neighbour to our owne reſpect and vaine eſteeme of worldly affayres, the further off are we from the loue of heauen.

The more a man talketh of God, and groweth to be truly holy, the more knowledge hath he of his owne defects, euen as by the brightneſſe of the day, the darke obſcurity of the night is diſcerned. Therefore *Daniel* reputed himſelfe vnwoorthy, to talke vnto God, ſaying; *Quomodo poterit ſeruus Domini mei loqui cum Domino meo? How can the ſeruant of this my Lord talke with my Lord?* As if he would haue ſayd. I am not woorthy to behold, much leſſe to ſpeake to the maiesty of my Lord, becauſe I am but a worme of the earth, vile dirt and aſhes. And, in great humility, our forefather *Abraham* vſed the like ſpeeches to God: *Loquar ad Dominum meum, cum ſim puluis & cinis, I haue begun to ſpeake vnto my Lord, and I am but duſt and aſhes.*

We may yet hereto adde another notable myſtery vpon this place, conforming it to the opinion of the Philoſopher, who ſayd: that of ſpeeche, men are maſters, but of ſilence, God onely is maſter. For *Moyſes*, before he talked with god, ſpake well and freely enough: but ſo ſoone as god ſpake to him, he became a ſtammerer. And *Jeremy*, ſpeaking at the firſt very readily, god hauing ſpoken to him, he knew not how to ſhape a word. Euen as *Daniel* (in the like manner) became dumbe.

Al which happened, becauſe there is great difference, between our ſpeaking to god, and our conferring with men. In our ſpeaking to god, we learne to be ſilent, as may be diſcerned by thoſe former alleadged examples. And in that to men, we learne nothing elſe but to talke onely. For he that among men talketh not, is held to be a

me-

melancholist, blamed for a Saturnisse, reprooued with vnciuill conuersation, accused of vnmanlynesse, thought to be a clownish companion, and nothing meete to holde societie among men.

Clandio. But the Apostles learned not like such men to be silent, for in regarde that they continually conuersed with Christ, by the meanes of him, they were made meet to receiue the holy ghost. VVhich not onely depriued them of all dumbnesse, or other impediment in theyr speeche, but, they being before rude men of tongue, it altered them to most expert and eloquent Oratours, yea, in euery kind of language. So that there was no Oratour or Philosopher, how learned or skilfull soeuer he was, that coulde equall or goe beyond them, or knew how to answere or conuince them in disputation. Therefore, that which Tyrantes coulde not attayne to, by despighting their tongues; by rage, violence and cruell torture they compassed against them.

How the Apostles learned their speaking.

No Oratour coulde equal any of the Apostles.

Lodonico. They first of all learned to be silent, ere to speake, and obserued taciturnity, before speech: that therfore when they began to speake, they might the better deliuer any other language, then before that time they had vsed, and talk of another subiect then as yet they had dealt in.

The Apostles learned silence before speaking.

And as *Ieremie* in no one thing more shewed himself to be sanctified, and created a Prophet of the Lordes owne making, then by becomming like a child, depriued of his speech; and euen at the very instant (as a very child) sayd to the Lord *Ab, Ab, Ab.* And as *Daniel*, in nothing else declared so manifestly, that God had spoken to him, as by his losse of speeche. And as Prince *Moyse* gaue no greater a signe of his talking with God, and of his being chofen for his Embassador, and guide to the people of *Israell*, then when suddenly he became stammering, and imperfect of tongue: Euen so the holy Apostles, in nothing else more apparantly witnessed, that they had receiued the holy ghost, then when by speaking in seuerall new languages, it shewed in them more vnusuall, then their first accustomed speeche was wont to doo.

The seuerall comparifous produced together, for approbation of the Apostles speaking.

VVherein evidently may be discerned, that such as talke with God, doo either learne to hold their peace, or to speake otherwise then at the first they did; The tongue being reformed, as in like manner the hart is reformed, and so consequently both

What they learne, that talke with God.

life

life and conscience. For a good conscience and a wicked tongue, can neuer dwell together in one and the same habitation. He therefore that talketh with God, either wanteth words and is silent, or breaketh forth into diuine discoursing, which is not our talking, but our silence, as we haue before sufficientlye proved.

All that confer with God, learne silence.

Math. 10. 20.

And euen in as absolute manner may we say, that all they, which in such sort do conferre with God, they learne nothing else but to hold their peace, because this new language is not ours, but it cometh from God only. *Non enim vos estis qui loquimini, sed Spiritus Patris vestri, qui loquitur in vobis. It is not you that speak, but the Spirit of your Father, which speaketh in you.*

Finis Cap. 21.

The



The Argument.

To the end, that in our discoursing we should not grow offenseue to God, it behooneth vs (with deuout heartes) to beg of him that he would purifie our minds, and purge our lippes. According as Dauid did, who prayed to the Lord, that he would open his mouth, to the end that he might woorthily praise him. And, without him, we cannot speake well, because he hath the key of our mouth. Which is approoued by a sentence produced out of Esay, where he sayth, that Christ is the key of Dauid. He therewith openeth the mouth, and giueth not much of what we know to aske for, because we should require things correspondent to his greatnesse. Moreover, not onely are the lippes opened therewith, but likewise the heart, the vnderstanding, the Scriptures, types and figures, yea, heauen it selfe, and the mouthes of the Saintes and Prophets: and without this key, all things remaine shut vp, and euery mouth dumbe.

Chap. 22.



CLAUDIO. I hold it then most necessary, least that our manner of communing together, do fall out to be guilty of blame, and woorthy of reprehension: that we should imitate the blessed Apostles: who after they had gotten the sweet aspect of the humanity of Iesus Christ, by his glorious ascension vp to heauen, within few daies after, they published to the world the holy faith, manifesting to euery one, the redemption made by the pretious bloud of the

What the Apostles did after Christes ascension vp into heauen.

the Sonne of God, to banish idolatry, to illuminate the vnderstanding of Infidels, ouershadowed with the misty fogge of vnbeleefe, and by the extirpating of wicked vices, to sowe plentifully vertues all abroade. So all of them, returning deuoutly with the virgin *Mary* into a place of quiet, there, with fiery spirits, enflamed harts and earnest desires, they prayed to the Lord, that he would send them the promised holy ghost: which should fill them with sanctified zeale, and purifie their minds, disperse all cloudes of sin, make cleane their harts, purge their vnderstandings, and refine their lips with the burning fire of diuine loue. To the end, that their harts might not contriue, nor their lips deliuer one word, disagreeable to the honor of god, iniurious to themselves, or any way vnprofitable to their neighbour,

A dutie required on our behalfe.

Acts. 2. 3. 4.

Prayer the best way to begin withall.
Acts. 1. 14.

In like manner, let vs beseech the holy ghost, that the tongue may not mooue, to minister a word, comming from an vncleane thought; to the end our speech may be free from folly. But that, as they had the holy ghost, in the forme of fiery tongues; (*Apparuerunt illis dispersita lingua tanquam ignis, seditque supra singulos eorum: Et repleti sunt omnes Spiritu Sancto; There appeared vnto them cloven tongues, like fire, and it sate vpon each of them: And they were all filled with the holy Ghost.*) Euen so, that all our talke may be enflamed with christian charity. And for our better attayning herunto, let vs first haue recourse (as the Apostles had) to prayer: *Erant omnes perseverantes unanimiter in oratione cum mulieribus, & Maria Maire Iesu, & fratribus eius. They al continued with one accord, in prayer & supplication with the women, and Mary the mother of Iesus, and with his brethren.*

The Fathers and Doctours of the church vsed prayer.

Lodovico. The like did all the holy Fathers and Doctours: before they prepared themselves to their study, they would be priuate in their Oratories, where (humbly on their knees) they implored the help of heauen, in assistance of whatsoever they presently should vndertake. Which gaue such a blessing to all their labours, being both begun and ended in prayer, as they were able to resolute all doubtles, expound all difficult places, and we (from them) to this day, haue the benefite of theyr sanctified traayles.

Dauids prayer for the opening of his mouth.

Psalme .51. 15.

The same course also the Prophets obserued. Whereupon, *Dauid*, knowing how easily a man might break silence by vain words, desired the Lord to open his lippes. *Domine labia mea aperies, & Os meum annuntiabit laudem tuam. Open thou my lips O Lord; and my*

my mouth shall shew forth thy praise: to the end, that a holy touche of Gods own hand, might purifie his mouth, euen as if it were to another *Jeremy*.

Clandio. Is there such a difficultie in opening of the mouth, as *The hand of*
 It must needs require the hand of God? We reade (notwithstanding *God must open*
 your words) that *Dauid* opened his own mouth. *Os meum aperui, & Dauids*
attraxi spiritum; I opened my mouth, and panted; he was not then dumb mouth.
 neither had his lips so contracted, that he should need another to *Psal. 119. 131.*
 open his lips. On what occasion then should he desire the Lord, to
 open his lips? Is the mouth a door lockt with a key, that *Dauid* of
 himself could not open it, or had the Lord the key of his mouth in
 keeping?

Lodonico. There needeth no question to be made, but that the *The mouth*
 mouth is after the manner of a gate, whereof the lips are as the very *compared to a*
 door. If the mouth were not the door of the hart, *Dauid* neuer wold *gate.*
 haue sayd: *Pone Domine custodiam ori meo, & os tuum circumstantia P salm. 141. 3.*
labijs meis: Set a watch, O Lord, before my mouth, and keepe the
doore of my lips. And his Son also would not haue sayd: *Ori tuo facis Eccle. 28. 25.*
ostia, & seras auribus tuis: Make a door and a bar, and a sure bridle for
thy mouth.

If then the mouth be the door of the hart, and the hart the Ex- *The hart is a*
 chequer or treasury of whatsoeuer is pretious in man, and especially *mans Exche-*
 of life it selfe, as the wise man sayth; *Omni custodia serua cor tuum, quer or trea-*
quoniam ab ipso vita procedit; Keep thine hart with all diligence, for lurie.
therout commeth life: I should hold it very requisite, that the gate of Prouerb. 4. 23.
 such a pretious treasury, ought not to be free and set wide open to e- *The Lord on-*
 uery one, but rather, that a sound firme door sho'd be made before it, *ly hath the*
 well lockt and lookt vnto, the key wherof the Lord only hath, and he *key of the*
 alone gouerns it, as *Salomon* saith; *Domini est gubernare linguam; The mouth.*
Lord is the gouernour of the tongue. When *Dauid* opened his mouth, *Prouerb. 16. 2.*
 it was because god had before opened it, or giue him the key wher- *Psal. 81. 10.*
 with to open it, which caused him once to say: *Dilata os tuum, & im-*
plebo illud. Open thy mouth wide and I wil fill it.

The mouth of that man, wherof the Lord keeps not & guideth the *Of the mouth*
 key, remainys wide open, & al vncleannesse entring into it, it deliuers *wherof the*
 forth much euil, & is the occasion of infinit disorders. Which made *Lord keepeth*
Dauid to compare it to a stinking graue, full of all filthinesse. *Sepul-*
chrum patens est guttur eorum, linguis suis dolose agebat. Their throat
is an open sepulcher, and they flatter with their tongue. And this ensu- *Psal. 5. 9.*
 eth, because the tongue is not kept, and lockt vp by the Lord: ther-

fore it is not apt to speak wel, but to utter forth notorious blasphemies.

Of the blessed
Apostles, and
holy Mar-
tyres.

Luk. 21. 14. 15.

The Authors
inlinuation.

God hath the
keye of the
iust mans
mouth.

Apo. 3. 7.

Why Dauid
desired, the
lord to open
his mouth.
Psal. 51. 15.

Seuerall expo-
sitions of the
key of Dauid.
The expositio
of Aimonius.

The blessed Apostles, and al the holy Martyrs, who ouercame the bloudiest Tyrants with no mean amazement, by being most rare & eloquent Orators: Christ both opened & did shut their mouthes, saying to them. *Ponite ergo in cordibus vestris non premeditari quemadmodum respondeatis. Ego enim dabo vobis os, & sapientiam, cui non poterunt resistere omnes aduersarij vestri.* Lay it vpon therfore in your hart, that you premeditate not what you shall answer. For I will giue you a mouth, and wisdom, where-against all your aduersaries shall not be able to speake, nor resist. As if he would haue said. My sons, resolue with your selues, that when you come before Tyrants, you enter not into any premeditation, of what you shall answer them: for I wil mooue your tongues with such wisdom, as your very greatest enemies shall remain confounded, so that they shall be no way able to answer you. Wherby may be clearly discerned, that God hath the key of the iust mans mouth.

Therefore Saint *Iohn* the Euangelist, the Secretary to Christ, and profound searcher into celestiaall secrets, writing by diuine commandement to the Bishoppe of *Philadelphia* sayth. *Et Angelo Philadelphia ecclesie scribe. Hec dicit Sanctus & verus, qui habet clauem David, qui aperit, & nemo claudit, claudit, & nemo aperit. Aed write vnto the Angell of the Church which is of Philadelphia. These things sayth he that is Holy and True, which hath the key of David, which op. neith, and no man shutteth, and shutteth, and no man openeth.*

If God haue the key of *Dauid*, it was no maruell then if he desired the Lord, that he would open his mouth, to the end he might speak without breach of silence. *Domine labia mea aperies*, The lord likewise vouchsafe (in his mercy) to open our mouthes, to the end we may speak woorthily of him, and then our talk shall neuer break silence.

Claudio. In search and research of the whole history of *Dauid*, I could neuer yet find that he had any such key.

Lodouico. The mystery must be sought, where the letter hath not the sense. Some do expound, that this key is the fulnesse of the knowledge and wisdom of Christ.

Aimonius saith, that this key is the incarnation of the word, which (as concerning the humanity) had originall from *Dauid*, to whom by especiall prerogatiue it was giuen, to know the mystery of the

in-

incarnation.

Helmanus sayth, that this key is the grace of wisdom, arising from Christ the fountain of wisdom. The exposition of Helmanus.

Others doo affirme, that this key signifieth the Prelacy and office pastorall, which by soundnesse of doctrine, accompanied with good example of life, opens heauen to the godly; And contrariwise, by ignorance & lewd course of life, opēs hel both to the wicked and to themselves. Others, alluding it to the pastoral office

Others would haue it, to bee the power of binding and loosing, accompanied bothe with knowledge and order. Others, to the power of binding and loosing.

Others would haue it to be christ himselfe, who (as God) here openeth the hart to holy inspirations, the vnderstanding to beleefe, the will to loue, and Paradise to reigne in. All which are to be gotten by this key, with endlesse sweating, innumerable sufferings, teares of blood, and infamous death. *Data est mihi omnis potestas in celo, & in terra. All power is giuen vnto me in heauen, and in earth.* Math. 28. 18.
And perhaps it was of this key, the Prophet *Esay* spake to *Eliaim*, the Priest, saying. *Dabo clauem domus David super humerum eius. And the key of the house of David wil I lay vpon his shoulders.* Esay. 22. 22.

Claudio. What keye is so heauy and ponderous, as need shoulde require to lay it on a mans shoulder? A keye is vsually caried fastened to the girdle, or hid in ones pocket, purse, bosome, or carried in the hand, not on the shoulder. And so much the rather doo I vrge this question, because, that the fulnesse of the wisdom of Christe, nor the incarnation of the word, nor the grace of wisdom, nor the office of Prelacie, nor the power of binding or loosing this point, nor Christe himselfe is a weight so burdenous as to be caried on the shoulders of a man. His question for further satisfaction in this point.

Lodouico. And yet it is so. What greater burthen is there I pray you, then that of the Prelate? who ought to watch with Argue eyes, The burthen and haue a vigilant care of his beloued flock, making spare of no toyle or discommodity whatsoeuer. Sometimes ought he to feed them with the blessed sacraments, then with the foode of healthfull doctrine. Now must he entice them with celestially promises, the againe threaten them with eternall paines. Sometimes must he go before them in holinesse of life, and vertuous examples: then againe ought he to follow them, with the knotted staffe of repentance, imposed on the Cleargy, & the seuerall duties required in him toward his flock.

Comparisō of
a mother tra-
uayling with
childe.

Now must he comfort them with sweetest speeches, then ter-
rifie them with rough and stearne reprehensions. And euen, as
if he trauailed with them, like as a mother dooth with her bur-
then, and afterward had brought them forth: so should he
hugge them in his bosome, hauing the selfe same loue and respect
towards them, as a mother hath of her deer esteemed Sonne, and
of them, as of himselfe, and for them, as for himselfe, for rendring
of his account in the day of latest iudgement, before the highest
sheepheard and cheefest Prelate of all, euen God himselfe. And do
you think (my Lord) that this load lies lightly vpon the Churchmā's
shoulders?

The painfull
burdē of bin-
ding and loo-
sing.

No lesse painefull and greeuous is the power of binding & loo-
sing, because he to whom such a charge is committed, may (by his
own ignorance) loose both his own, and all the soules committed vn-
der his cure. As contrary wise, by his wisdom, learning and christiā
providence, he may also be the meanes to preferue both them and
himselfe.

The fulnes of
grace in Iesus
Christe, and
how the key
is applied to
him.

The fulnesse of grace in Christ Iesus, beside that it is the key, and
beginning of our saluation, because thereby the prophecies were
fulfilled, types and figures finished, sins cancelled, faults pardoned,
grace receiued, hell closed, heauen opened, *Moses* lawes conclu-
ded, and the Gospell declared: So, was it not a most painfull burthen
vnto Christ (according to the power of flesh & blood) to accomplishe so
much in himselfe, and to be the onely Captaine of so signall a vi-
ctory?

Christe accor-
ding to his hu-
manitie, deli-
uered of Dauid.

Christ himselfe, who alone here vpon earth did open heauen, is this
key of *Dauid*; according to his humanity, descending from the hono-
rable & royal stock of *Dauid*. A key very weighty to weak sēse, mar-
ueilous burthenous to the diuel, a great load to the Gentiles, and of
infinite poise to the perfidious Iewes.

The Crosse of
Christ the hā-
dle or holde of
this key.
John 3.14.15.

Christ truly is that key, and the hould-fast or handle to this
key. was his glorious Crosse made. Because thereon hee
woulde open the adamantine gates of heauen. VVherefore,
speaking of himselfe, he sayde. *Oportet exaltari filium homi-
nis: ut omnis qui credit in ipso, non pereat, sed habeat vitam æ-
ternam. So must the sonne of man be lift vp: That who so-
euer beleeueth in him, shoulde not perishe, but haue euertlasting
life.*

Before the death of Christ, through the lack of this key handle
the Crosse (which with disgrace) he afterward bare, for our honour
and

and eternall saluation) heauen was continually shut vp, by reason of the auncient enmity between God and man. Wherupon, euery one, and very iustly too, should (whether he would or no) haue descended into the darke dungeon of the infernall parts. But no sooner was the key, Christ, fastened to the handle of his Crosse, but immediately heauen opened. And, as a signe of the then present opening, at the very same houre that Christ dyed, he sayd to the good theeſe: *Hodie mecum eris in paradiso* : This day thou shalt be with mee in paradise. Til Christ suffered on the Crosse, heauen was continually lockt vp before. The signe of heauens present opening. Luk. 23. 43.

Many would gladly haue entred Paradise before, but they could neuer compasse it, because this key was wanting to them. Whereupon, in regard the gate was adamantine, impearceable, or else very strictly shut vp: they desired, either that the walles of heauen might be broken, or that he would descend to them vpon earth : *Vinam dirumperes celos, & descenderes. Oh that thou wouldest break the heauens, and come downe.* Or that he would send the Lamb, which might appease the Godheades displeasure, that peace being obtayned, heauen might bee opened. *Emitte Agnum Domine dominatorem terra.* Stay a little while, sayth God, and then I will quickly send you the key. *Dabo clauem domus David super humerum eius, & aperiet, & non erit qui claudat.* So shal you enter in at the doore as friends, and not climb ouer the walles like theeues. Before Christs death many sought to enter paradise, but could not. Esay. 64. 2. Esay. 16. 1. Gods sending of the key. Esay. 22. 22.

Claudio. But wherfore is Christ called the key of *Dauid*, if *Dauid* neuer gaue him any key?

Lodouico. Do you not know (my Lord) that the fortresses, placed at our vtmost confines, are commonly called the keyes of this kingdome, because they are seated in the beginning of the domination. And they being surprized, the whole kingdome is easily taken, either by besieging, or by strength of armes, because they are the originall, doors and keys of the kingdome? So Christ is called the key of *Dauid*, because he is the originall of *Dauid*, as concerning his diuinity, yet descēdeth of *Dauid*, according to his humanity: *Ex semine Dauid secundum carnem: Of the seede of Dauid, according to the flesh.* An excellent compariso for prooffe of the key. How Christ is called the key of Dauid. Rom. 1. 3.

And euen (as with a key) is shut and made fast the door of a house: So, no one of the Prophets, being lockt vp neuer so fast, opens better to our vnderstanding, and reueales the mystery of the incarnation, like vnto *Dauid*; To whom god (by an oath) promised the Messias. *Iurauit Dominus Dauid veritatem, & non frustrabitur eum; De fructu ventris* Compariso of a key that locks the door of an house. Psalm. 132. 11.

ventris tui ponam super sedem tuā. The Lord hath sworne in truth vnto David, and he will not shrink from it: Of the fruite of thy body wil I set vpon thy throne.

1. The gate of heauen.

Iohn. 3. 13.

Before the eternall father sent this key into the world, and long ere the Iewes prepared the Crosse, all the gates whatsoeuer were fast lockt vp. That of heauen: *Nemo ascendit in cælum, nisi qui descendit de cælo. No man ascendeth vp to heauen, but he that hath descended fro heauen.*

2. The gate of terrestriall Paradise.

Gen. 3. 24.

That of terrestriall Paradise, kept by the Angel with a fiery sword: *Collocauit ante paradisum voluptatis Cherubim, & flammeum gladium atq; versatilem, ad custodiendam viam ligni vitæ. At the East-side of the Garden of Eden, he set the Cherubims, and the blade of a sword shakē, to keep the way of the tree of life.*

2. Cor. 10. 11.

3. The gate of heauenly mysteries.

Act. 8. 31.

4. The gate of holy scripture

5. The gate of gods maruells.

Psal. 28. 5.

6. The gate of the Prophets mouths.

Ierem. 1. 6.

Psal. 51. 15.

Luke. 1. 20.

7. The gate of the Tabernacle.

Exod. 40. 2.

That of diuine mysteries: *Omnia in figura contingebant illis: All these things came vnto them for examples.*

That of the sense of sacred scripture: *Quomodo possum intelligere nisi aliquis ostenderit mihi? How can I vnderstand, except I had*

a guide?

That of the maruails of God: *Non intellexerunt opera Domini: They vnderstood not the works of the Lord.*

That of the Prophets mouthes: *Ab. Ab. Ab. Domine ecce nec scio loqui. Ab. Ab. Ab. Lord I cannot speak, Domine labia mea aperies: Open thou, O Lord, my lips. Et ecce eris tacens, & non poteris loqui: And behold thou shalt be dumb, and not able to speak.*

That of the Tabernacle with the vaile: *Prima die mensis primi, eriges tabernaculum testimonij. Et ponēs in eo arcam, dimittesque ante illam velum. The first day of the first moneth, thou shalt see vp the Tabernacle, called the Tabernacle of the Cōgregatiō. And thou shalt put therein the Arke of the Testimony, and couer the Arke with the vaile.*

How all these gates opened to him; euen like the opening of a lock, so were all things presently opened and dissolued.

of Christ.

1. The temple.

Matth. 27. 51.

Foorthwith rent in two parts the vaile of the Temple: *Velum templi scissum est in duas partes, à summo vsque deorsum. And behold the vaile of the Temple rent in twaine, from the top to the bottom.*

2. The Prophets mouthes.

Luke. 1. 64.

The Prophets mouthes opened: *Apertum est illic os Zachariae, & Prophetauit. And his mouth was opened immediatly, and he prophesied,*

The scriptures were opened and declared: *Tunc aperuit illis sensum, ut intelligerent scripturas*: Then opened he their understanding, that they might understand the Scriptures.

3. These scriptures.
Luke. 24. 45.

Christs side opened: *Lancea latus eius aperuit*: A speare opened his side.

4. Christs side.
Iohn. 19. 34.

The graues & monuments opened: *Et monumenta aperta sunt*: And the graues opened themselves.

5. The Graues.
Math. 27. 52.

Their eyes were opened: *Aperti sunt oculi eorum*.

6. Their eyes.
Luk. 24. 31.

Heauen it selfe opened: *Apertum est cælum*.

7. Heauen opened.

Yea, the mouthes of men and women were opened, euery one spake.

8. Of men and women the mouthes opened.

The blessed virgine *Mary* spake, and sung with a cheerefull voice: *Magnificat anima mea Dominum*: My soule magnifieth the Lord.

9. The virgin *Mary*.

The simple shepheards spake: *Pastores loquebantur ad inuicem*: The Shepheards sayd one to another, &c.

Luke. 1. 40.
Luke. 2. 15.

The wise men spake: *Vbi est qui natus est rex Iudaorum?* Where is the king of the Iewes that is borne?

10. The shepheards.

The rude and vnskilfull Apostles, who scantly before knew the characters of the Hebrew tongue, became such perfect Orators, as no one could go beyond them in al kind of languages: *Loquebantur varijs linguis Apostoli*.

11. The wise men.

And *S. Iohn*, who before was accounted as ignorant; *Nescitis quid petatis*, spake then so loude, as that great doctor of the church *S. Augustin*, could not imagin how to vnderstand the true sense of his high words: *Quid autem Sacramenti haberet, verbum caro factum est, nec suspicari quidem poterat*.

Mat. 2. 2.
12. The Apostles.
Acts. 2. 4.

This key opened the eyes to the blind, the eares to the deaffe, the tongues to the dumb, the vnderstanding to the simple, and heauen to the iust.

The general benefit receiued by this key.

VWhen the handle of the Crosse was fastened to this keye, it grew so great, as then it could not be caried but vpon the shoulders: *Supra dorsum meum fabricauerunt peccatores*: The plowers plowed vpon my back. Yea, it became so weighty, as it needed the help of *Simon Sirenus*.

The greatnes of this key.
Psal. 129. 3.

And because this key is caried by some, as tyed to their girdles, or about their necks, or in their pockets, as your Lordship hath already sayd: Let me tel you that they are such kind of men, as wil not know the weightinesse of the lawe of christ; but rather doo adorne themselves with it, as if it were with a key of gould, thinking it

Concerning the cariage of this key by me now adayes.

enough to gloryfic themselues, with the very bare name of being Christians.

Of pocket-
professors,
fearefull cow-
ards.

Others doo beare it about in their pockets, and they are such weake faint harted cowards, as feare in presence of the Churches enemies, to be known for true christians and seruants to their Master. Hereupon, they hide this key so much as they can, neuer shewing any signe of christianity at al. Therefore did *Dauid* desire this key, & with it, that God would open his lips, least otherwise he should break silence, euen according as it opened the Apostles mouthes;

Luke. 21. 14.

Dabo vobis os & sapientiam.

Psal. 38. 13.

And before he had this key, he lamented that he was dumbe: *Ego autem tanquam surdus non audiebam, & sicut mutus non aperiens os suum: I as a deaffe man heard not, and as a dumb man which openeth not his mouth.* Then with a deuout hart, he prayed the Lord to open his lippes; *Domine labia mea aperies* : And God instantly opened it, when he sayd; *Dilata os tuum, & implebo illud.* It was opened

Psal. 51. 15.

Psal. 81. 10.

Psal. 119. 131.

and filled with the heavenly spirit. *Os meum aperui, & attraxi spiritum, quia mandata tua desiderabam* : I opened my mouth and pantsed, because I loued thy commandements . And this came to him with

Dauids reioy-
cing for this
key.

Psal. 40. 3.

such a gladnesse and spirituall reioycing, as all his life time afterward, he did nothing but sing sweete Songs, whereon he vaunted to his friends, *Et immisi in os meum canticum nouum, carmen Deo nostro: And he hath put in my mouth a new Song of praise vnto our God.*

Concerning
words put in-
to the mouth.

Claudio. How is it possible to put words into the mouth ? What, do you count them like to receiued morselles ? But admit they may be cramd into the mouth, had it not as well sufficed, if the Lord had sayd to *Dauid*; *Open thy mouth*, as to say *Enlarge thy mouth* ? A great morsell is required for the mouth, if it must needs be enlarged so wide.

Cóparifon of
a Master spea-
king to his
Schollers, ve-
ry aptly allu-
ded.

Lodouico. Haue you neuer heard in disputation, that the Master (to supply the ignorance and weaknesse of his Scholler) in commaunding him to open his vnderstanding, winnes occasion thereby to haue himselfe answered ? In such a case we vse to say, that the master puts the words into his schollers mouth. So the lord commaunding our vnderstanding to open, and illuminating the will, administers the words therby, & giues occasion of speaking woorthily without error. Which made him say to *Dauid*; *Intellectum tibi dabo.* And to the Apostles he sayd. *Ponite in cordibus vestris nō praeiudicari quē admodum respondeatis. Ego enim dabo vobis os, & sapiētiā,*

Psal. 144. 7.

Luke. 21. 14. 15

cui non poterunt resistere omnes aduersarii vestri. Lay it vp therefore in your hearts, that ye premeditate not what ye shall answer. For I will giue you a mouth, & wisdom, whereagainst all your aduersaries shall not be able to speake, nor resist: this is called the putting of wordes into the mouth.

Claudio. But what say you then, to the so wide opening or enlarging of the mouth: because that *Dilatare, idem est quod multum latere*: in regard some great morsell was to be put into the mouth?

Lodouico. To speake vprightly; *Dilata os tuum & implebo*, according to the interpretation of the reuerend and learned *Caietanus*, interpretatiō importeth thus much. *Aske what thou wilt, that I may giue it thee.* of *Dilata os tuum.* Is not this a morsell beyond comparison? And *Dauid*, knowing the greatnesse of the Godhead, would aske nothing of little moment, but euen a matter most great and important, answerable to the maiesty of him, of whom hee was to require it. Whereupon he said, *Miserere mei Deus, secundum magnam misericordiam tuam.* *Psal. 51. 1.* Have mercy vpon me O God, according to the multitude of thy mercies.

Implying thus much on *Dauid's* behalfe, and euen as if hee had thus minded to say. Lord, I haue required of thee, that thou wouldst open my lippes. Thou hast (I thanke thee) opened them, and in the opening, hast further sayd vnto me; Opē thy mouth also, & demaund of me whatsoeuer thou wilt. I being a sinner, and (in some measure) considerate of the infinite power and maiestie of thy person: will require no children of thee, as *Sara* and *Abraham* did: Nor foode to eate, like the murmuring *Hebrew* people in the desert: Nor death, as *Elias* did vnder the Iuniper tree: Nor long life, with *Haman* of *Siro*: Nor the reward of good labour, as *Peter* did: Nor a temporall kingdome, like vnto *Iames* and *Iohn*. But I desire a thing correspondent to thine owne greatnesse, to wit, that thou wouldst giue me thy grace, pardon me my sinnes, cancell my foule abusings of thee, forget my weaknesse, and take compassion on my miseries, euen according to the immeasurable bountie of thy mercies. This I aske, this I desire, and this (with all my heart) most humbly I sue for: *Miserere mei Deus, secundum magnam misericordiam tuam.*

In this manner also ought we to open our lippes, because such a request is highly pleasing to God, and without any perill of breaking silence. Let vs pray then vnto the Lord, that he would open our vnderstanding, our petitions.

derstanding, mooue the will, guide our tongue, and rule our lippes in speaking rightly: to aske nothing else, but what may be to gods glory, our owne soules health, and our neighbours benefit. *Domine labia mea aperies.* Let vs hartily pray vnto him, to giue vs such things, as are answerable to his high magnificence, agreeable to his glorious maiesty: And not things worldly or momentany, because in such requests, we should offer high preiudice, and wrong to his wondrous bounty.

Example of
Perillus re-
quest made to
Alexander.

Claudio. Let me tell you, my good Lord, that if magnanimous and great persons, haue giuen more liberall giftes then haue been asked of them: by how much god exceedeth them in power & omnipotencie, by so much the more ought our petitions to bee answerable in conformitie.

The example
alluded.

Perillus, a friend to *Alexander* the great, required money of him toward the mariage of his daughter, and *Alexander* gaue him fifty talents. But *Perillus* dutifully made refusall of them, deliuering acceptance but of ten talents onely, and answered; That they onely were sufficient for him; whereto *Alexander* replied: *Ten may be sufficient for thee to aske, but not enough for Alexander to giue.* If *Alexander* had such bounty and largesse in him, being but dust and ashes: how much more, in liberalitie, will the greatest god enlarge his graces, to his sonnes and seruants?

Lodouico. Why then, euen in as sound reason, as god said vnto *Dauid*; *Dilata os tuum, & implebo illud*: may we in humilitie pray vnto him; That he would purifie our vnclane lippes, and purge our hearts of wicked thoughts and al vnmeet desires, that no vaine cogitations may bee there contriued, nor hurtfull speeches from our mouthes deliuered.

Finis Cap. 22.

The



The Argument.

That aboundance of words (without wisdom) is not called eloquence, but loquacity or babling. Therefore our words ought first to be brought to the file, ere to the tongue, to auoid the errour of our folly in speaking. Therefore we should pray vnto the Lord, that it would please him to open our mouthes, and fill them with the holy spirit of wisdom, vsing euery morning duely, some especiall godly prayer, meete for such a purpose. And because Intus existens Prohibet extraneum; we cannot be capable of the blessed spirit, except we first euacuate our owne proper spirit, which is the occasion of infinite defects. We must know, that there are not so many letters in the Alphabet, as are the errours howely committed by the tongue, that is not skild rightly in speaking of God. Heerein likewise is declared, what that race or stocke is, whereof the wise man speaketh, who haue in steed of teeth, sharpe swords. Also, what wisdom is, according to the Philosophers, Persuasiues, Stoicks & Diuines, with many other memorable matters beside.

Chap. 23.



LAUDIO. An excellent prayer is that vsed by the Church, entreating the eternall father, that hee wold send his holy spirit, to purifie our hearts, to the end, that we may worthily loue and praise him. And this ought we euery morning (rising out of our beds) to vse, for passage of the whole day after, without staine of sinne, which is ouer-easie to bee committed by the vnprepared heart
and

An excellent
collect or
praier obser-
ued by the
Church for
our instructiō.

and slippery tongue. *Deus, cui omne cor patet, & omnis voluntas loquitur, & quem nullum latet secretum: Purifica, per infusionem Spiritus sancti, corda nostra, ut te perfecte diligere, & digne laudare mereamur. Amen.* O God to whom all hearts are open, all desires known, and from whom no secrets can be concealed: Cleanse the thoughts of our hearts, by the inspiration of the holy ghost, that we may perfectly love thee, & worthily magnify thee. *An. n.*

Cleansing of
our harts, pu-
rifying of our
minds, & sanc-
tifying of our
words.

Lodouico. A notable prayer, and very meete, to entreate of God the cleansing of our hearts, the puritie of our mindes, and sanctification of our words: to the end, that wee in speaking might not break silence, but rather that God may do it the we, in speaking by the organe of our tongue. Wherefore Church-men, in the beginning of their seruice both morning and euening, doe desire the Lord to deigne and vouchsafe the opening of their lippes, and sanctifying of their words: *Domine labia mea aperies, & os meum annuntiabit laudem tuam.* And adioyne thereto immediatly following, as calling for the diuine assistance, without which, no good action can be performed: *Deus in adiutorium meum intende, Domine ad adiuuandum me festina.*

Without gods
assistance, all
our prayers
are friuolous.

Claudio. Let vs pray then to the blessed spirit, that he would open our lippes, to the end our prayers may be acceptable to God: because without him, all our speeches doe breake silence, and our prayers are vngracious, and not worthy to enter his diuine eares, according as the Church obserueth: *Sine quo cassa creduntur preces, & indigna Deo auribus.*

Compariſo of
the ſounding
Organe, and
application
thereof.

Lodouico. The Organe will neuer sound, if the register bee shut, but the register being opened, whereat the winde enters & touches the keyes, the Organe foorthwith soundeth. So let vs open the register of the will, and we shall finde no hindrance to the winde of the holy ghost, but presently the sound of our wordes will bee heard, euen like a most sweet song, and acceptable to god. Whereon that happy and cheerefull aduenturous soule, spake in such wise, to make way for the hearing of her beloueds voyce: *Sonet vox tua in auribus meis, vox enim tua dulcis: Let me heare thy voice, for thy voice is sweet.*

Of the iust
man.
Eccle. 15. 5. 6.

Claudio. I cannot but allow of your counsell, therefore of the iust man it is written in *Ecclesiasticus.* *In medio Ecclesia aperiet os eius, & implebit eum Dominus spiritu sapientia & intellectu, & stola gloria vestiet illum. Incunditatem, & exaltationem thesaurizabit super illum, & nomine aeterno hereditabit illum.* In the middes of the congrega-

congregation shall she open his mouth, with the spirit of wisdom and understanding shall she fill him, and cloath him with the garment of glorie. She shall cause him to inherite ioy, and the crowne of gladnesse, & an euermlasting name.

It behooues him to open his mouth, that will haue such a sacred He must demorrell, and he must first request, that is desirous to receiue. There-fore let vs giue attendaunce vpon God, that hee may open our fire, that mouthes, and then to begge humbly of him what wee would obtain; not because he is ignoraunt of our necessitiyes, but for the exercise of our humilitie.

Lodovico. Into a mouth fast closed, there can no foode enter. Sentence.

Claudio. He that will giue, and he that will receiue, must of necessity open both their handes, the one to giue, the other to receiue. If he that giueth, doth not open his hand, he that would receiue shall finde iust nothing. And in like manner, if he that receiue, do keep his hand close, in vaine doth hee open that offers to giue him. If god would bestowe his grace vpon vs, and we keep our hearts shut vp by sinne, in vaine doth he bestowe that labour. And if we desire god with open mouth, to graunt vs his grace, and god finde reason to the contrary, our time spent in asking is to no purpose. It behooueth therefore, that both the one and other, the giuer and receiuer, and the receiuer and giuer, should both of them open their hands. The duety of giuers and receiuers, in giuing and receiuing.

Let vs open our mouthes, that god may open his hand, to make vs partakers of his heavenly fauours. Christ opened his mouth; *Aperiens Iesus os suum*: but it was to giue. The Apostles opened their mouthes, but it was to receiue. *Aperiens Petrus os suum*: Peter opened his mouth. *Os nostrum patet ad vos o Corinthii*; O Corinthians, our mouth is open vnto you. *Aperiens autem Philippus os suum*; Then Philip opened his mouth. *Et repleti sunt omnes spiritu sancto*; And they were all filled with the holy Ghost. How christ opened his mouth.

Christ opened his mouth, but to teach: *Docebat eos*. The Apostles also opened their mouthes, but to learne: *Repleti sunt omnes spiritu sancto, & ceperunt loqui variis linguis*, And they began to speake with other tongues. They were filled with the spirit, because Christ in opening his mouth, breathed the holy spirit vpon them. *Es in* *Mat. 4.2.* *sufflauit in eos, & dixit eis, Accipite spiritum sanctum*: He breathed on them; and said vnto them, Receiue the holy Ghost. *Act. 2.4.* *John. 20.22.* The same likewise doth he confirme to euery iust man: *In medio ecclesie aperiet*

et uiu, & implebis illum Dominus spiritum sapientia, & intellectu, &c.

Example of
fish shelles
found on the
Sea shoares, &
applied to
the iust man.

Often times on the Sea shoares, are found certaine fish shelles, which at the rising of the Sunne in the East, doe open of themselves, hauing a kinde of celestially licquor congealed within them, which prooues to be pearles and precious stones. Euery iust man may bee teamed this fish shell, left on the spacious shoare of this trauailing world, but yet shut fast together, as sequestred from the wicked and vngodly: At the rising of Christ (the true Sonne of this whole vniuerse) in the heauen of his comforted soule, hee will open by obedience, and hee hauing filled him with the licquor of eternall wisdome, shall afterward make him to be like to the pretious Margarite, shining in the faire palace of the militant Church. But then last of all, he shall glister much more brightly, in the heauenlie Court of neuer ceasing glorie; *Et stola gloria vestiet illum.*

He whom god
fills with his
spirit, must
first be empti-
ed of his own.

Lodouico. If the Lord shall thus fill him with his spirit, it behooueth, that hee be first quite emptie of his owne spirit. Because, when a vessell is full of one licquor, it is not capable of receiuing an other. For, as the Philosopher saith; *Intus existens prohibet extraneum*, and an other iuyce being to be put in, the other must be first euacuated.

*Psal. 104. 29,
30.*

Claudio. Most certaine is it, that the iust man first expelleth his owne spirit, and then the Lord filleth him with his diuine spirit. This doth *David* affirme in one of his Psalmes, when he saith. *Auferes spiritum eorum, & deficient, & in puluerem suum reuertentur. E-mitte spiritum tuum, & creabuntur, & renouabis faciem terra.* If thou take away their breath, they dy and returne to their dust. Againe, if thou send forth thy spirit, they are created, and thou renewest the face of the earth.

The Author,
appling of
the words.

As if he would haue said. Lord, if thou take away their spirit, they shall want their owne ability: but by increasing thine in them, they shall finde, that they were but dust and ashes. Because, by grace thou hast euacuated their proper will, singular sense, and priuate affection, which giues them now to know both their own frailtie, & how much they were subiected to misery. But, by sending thy sanctified spirit into them, thou hast created a new man within them, formed according to thine owne diuine will. *Induimini nouum hominem, qui secundum Deum creatus est in iustitia, & sanctitate veritatis.* Put on the new man, which after God is created in righteousness, and

Ephe. 4. 24.

and true holinesse. *all of holinesse, but of but*

The iust man, being filled with this spirit, speaks holy wordes, deliueres heauenly doctrine, frames arguments of truth, and grounded altogether vpon gods worde. *Eructauit cormeuum verbum bonum; My heart will utter forth a good master.* And as a glasse being full, with a very little turning aside, doth emptie some part of the licquor contained in it: Euen so the iust man, with the least breath of an ardent sigh, sendes forth part of his grace receiued vnto vs, making vs partakers of his inward blessings: and so by the vertue of his good spirit, he purgeth and dryeth vp the watrinesse of our sinne, so much as in him lyeth.

Of the iust man, he being filled with the holy spirit.

Psalm. 45. 2.
A glasse full of water compared to the iust man, in doing good to others.

Lodouico. How can this doctrine holde? If winde be of a colde and moiste qualitie, then it hath no drying vertue, if we doe presse it according to the letter. I speake not this to gaine-say you, but rather to learne.

Claudio. Aristotle the Prince of the *Peripatetians*, in his twentie seauenth Probleme, and fift particle, going about to search, by what occasion the winde, being of qualitie colde and moiste, hath yet notwithstanding a drying vertue, answers him selfe thus; *Because it takes away and euaporates the part more colde.* As if he would say. The winde is of a temperate coldnesse and humiditie, therefore it makes the part more colde and moiste to euaporate it selfe, as meaning thereby mudde and water.

Arist. in Prob. 27. part. 5.

Of the nature of the winde.

The holy ghost is called a spirit, and winde: *Tanquam spiritus uolubilis ut As of a rushing and mighty winde. Veni Auster, perfla hortum meum, & fletus aromata illius: Arise O North, and come O South, and blowe on my garden, that the spices thereof may flowe out.* because it cooleth the heate of carnall concupiscences. Therefore the Angell speaking of this spirit to the virgin *Mariæ*, said, *Spiritus sanctus superueniet in te, & virtus altissimi obumbrabit tibi.* The holy ghost shall come vpon thee, and the power of the most High shall overshadow thee.

Of the holy ghost.
Act. 2. 2.
Cant. 4. 16.

Luk. 1. 35.

This shadowing is expounded by almost all the doctours, that it signifyeth, The taking away of all lasciuious or carnall affections, and purgeth euerie loose concupiscence. When therefore the holy spirit bloweth on the minde of him, that listens to the woord of God, it causeth to euaporate and vanish (by his expulsive vertue) the excessiue coldnesse of sinne, which is of such chilnesse, as it freezeth vp the heate of all charitie. So euacuating this colde, it disposeth the soule

How the word shadowing is expounded by the Doctours.

to quietnesse, and to lend attention to the holy doctryne of Christ.

An excellent
saying of S.
Iohn Chry-
sostome.
Esay. 60. 8.

For Saint Iohn Chrysostome saith, That, as it is not possible for the earth to fructifie by water only, without winde: Euen so as impossible is it, that the Doctryne of the iust, (which is as the water celestiall, & they like pregnant cloudes; *Qui sunt isti, qui vt nubes volant?* What are these, that fly like a cloude) that they (I say) should cause any fruite to growe in the ground of our soules, without the sweet breathing winde of the holy ghost; which of it selfe disposeth mens hearts to the hearing of gods word, and makes them to bloome forth, after the manner of the earth. Euen as when Zephirus sends his kindly blastes abroad in the month of March, according to the Poet *Mantuan*s description.

Mantuan.

The iust man therefore opens his mouth, in the middes of the people, and the Lord filleth it with the diuine spirit of wisdom, and from hence proceede infinite good fruites, to the soules of his hearers. According as from the Apostle *Peter* it did, who at the very first Sermon he made, conuerted to the faith of Iesus Christ, three thousand persons, or thereabout, as is to be read in the Actes of the Apostles, the second Chapter.

The Apostle
Peters first
Sermon.

Act. 2. 41.

Wisdom is
required in an
Orator, accord-
ing to Tully.

Lodouico. Yet by your licence (my Lord) it is necessary for vs to know, what wisdom is: so much the rather, because, according to the Prince of Latine Oratorie, *It is most expedient in an Orator, who without wisdom, is tearmed ignorant, and his full tide of speech is called loquacity, not eloquence*. Whereupon, being once demaunded, what eloquence was, he answered: *Nihil est aliud eloquentia, nisi copiose loquens sapientia*.

Iobs discourse
concerning
wisdom.

Iob. 28. 28.

Psal. 111. 10

Claudio. Iob maketh a long discourse of wisdom, searching where it should be, and what it was. Finally, after a long repetition of sententious wordes, and a very large inuestigation of them, he concludes: *That God onely knoweth what it is*. And he reuealing the same vnto man, sayth; That wisdom is nothing else, but the feare of the Lord. *Et dixit homini: Ecce timor Domini, ipsa est sapientia, & recedere a malo, intelligentia*. And vnto man he said: Behold the feare of the Lord is wisdom, and to depart from euill is vnderstanding. And *Dauid* sayth: *Initium sapientia timor Domini: The beginning of wisdom, is the feare of the Lord*.

The Peripa-
tecians de-

The Peripatetians vsed to say. That wisdom is an intellectuall vertue, and, by the highest and most noble causes, makes thinges to be known.

known. Whereupon, in the sixt booke of Ethickes, the sixt Chapter, and in the first of Metaphysickes, the first Chapter, defining a wise man, Aristotle saith. *Sapiens est qui scit omnia difficilia propter certitudinem & causam; ipsum scire propter se quarens, & alios ordinans, & persuadens.* And a little after he saith, *That the wise man ought to be known, not onely by the cause, but also by the highnesse of the the cause.* Aristo. in lib. Eth. 6. Cap. 6. & Metaph. lib. 1. Cap. 5.

According to the Stoickes, and moral Philosophers, such perhaps as were *Seneca, Socrates* and *Boetius*: wisdom is taken for none other, *But a masse or a heape of morall vertues, which make a man to be verinous.* Therefore according to this kinde of wisdom, *Seneca* sayth in his booke of the tranquillitie of the minde; *That to a wise man there can happen no iniury or offence at all, so molest the felicity of his minde, which (in the Stoicks opinion) ought to bee tranqu. anim. imperturbable, and his heart adamantine.* The Stoickes definition of wisdom.

But according to the sacred Theologians or diuines, *Wisdom is a gift supernaturally infused, whereby a man hath cognition of diuine things, and of humane, by diuine and spirituall inspiration, or by some especiall grations vicinity to God.* And because there is none more neerer vnto God, then the innocent man, so cleane (as possible he may be) from the foule staines of sinne, who (by such innocencie) is made apt to vnderstand the secrets diuine: therefore sayd *Iob*; that wisdom is nothing else, but the feare of God, and the cancelling of sinne: but yet inchoatiue, as *Dauid* saith, *Insitium sapientia timor domini.* The diuines, concerning wisdom. The innocent man neereft to God.

Lodowico. Let vs then cheerefully open our mouthes, and desire of God, that he would fill them with this spirit of wisdom, so necessarie to our owne soules health, and the good of our neighbour.

Claudio. He that partaketh not with this spirit, his tongue is like a sharpe sword, his lippes as offensiue weapons, his teeth are like arrowes, his mouth a most noysome sepulcher, his palate full of maledictions, his heart of deceits, and his wordes are enuened darts. Hence grewe *Dauids* speeches, that they neuer ceased from speaking euill. *Dixit enim in corde suo: Non timebor a generatione in generationem, sine malo. Cuius maledictione os plenum est, & amaritudine & dolo: sub lingua eius labor & dolor.* He sayth in his heart: *I shall neuer be mooued, nor be in daunger. His mouth is full of cursing, and deceits, and fraude; under his tongue is mischief and iniquitie.* Of him that partaketh not with the spirit of wisdom. Psal. 9. 7. 8.

Prouer. 30. 14. *Lodonico.* Perhaps such as these, are they, of whose stirpe, *Salomon* speaking in his *Prouerbes*, sayth: *Est generatio, quæ pro dentibus gladios habet. There is a generation, whose teeth are as swordes.* Because the wicked tongue, is after the manner of a sword, alwayes cutting. It cutes our neighbours good fame, diuides, separates and teares in peeces the honour of others. Wherof the diuine Musition speaking, agrees almost with *Salomon* his sonne. *Filii hominum, dentes eorum arma & sagitta, & lingua eorum gladius acutus. The children of men whose teeth are speares and arrowes, and their tongue a sharpe sword.*

Psal. 57. 4. The Authors application, by the interpretation of *Caictanus.* As if he would haue sayd, according to the interpretation of *Caictanus.* Such are the sonnes of *Adam*, who haue their teeth like launces, which are wont to offend neere at hand, and as arrowes, to wound as farre off, and their tongue is a sharpe sword, to doe harme on all aduantages. And needes must it bee so, because the tongue that is not guided by God, and the mouth not opened by the Lords owne hand: can pronounce nothing but blasphemies and cursings, euen like vnto an infernall tongue, directed by the diuell.

How the wicked tongue commits deadly sinne, in seuerall manner, wel worth the consideration Therefore, looke howsoever it speakes, it cannot but commit mortall sinne. Sometime by false imposition of infamy. Sometime by vaunting of a vile acte performed, which (notwithstanding) he neuer did. Sometime by making large addition to other mens offences, and conuerting a small sticke, to a huge big beame. Sometime in reuealing (contrary to charitie) other mens hidden infirmities, to make our poore neighbour infamous among many. Sometime by peruerting others intentions, iudging sinisterly of mens hearts; calling fasting, couetousnesse; praying, hypocrisie, and all other good actions whatsoever, thinking them to be done to euill purpose.

The common behaviour of too many now adaies.

Sometime in denying the truth, when being demaunded, concerning other mens good deedes: wee answere slanderously of them, to the end that no good account may be made of them. Sometime in concealing the good of others, wherewith, though wee bee truly acquainted: yet we continue silent, being asked: onely because that those goods should neuer be knownen of, nor any successe to the right owner ensue by them. This cruell silence, *Gilbertus Porretanus* calleth pilling, polling or extortion. *Gravis rapacitas, cum veram alterius gloriam, et si mendacio non corruptis, silentio præteris, Lini enim excellentiam propriam sæpè cogitant,*

rans, alienam obscurat.

Sometime in composing infamous lynes, verses or songs vpon other mens concealed sinnes, or speaking like an impostor on them, Sometime in reporting others disgraces for a truth, being onely but suspected, and neuer in any force, yet this is done cyther for hate or enuie. Sometime in shewing truely the defectes of others, and accusing them thereof; yet not for any zeale to iustice, nor because (being corrected) they might be amended, or to any other vertuous end: but only in meere hatred, and to make them generally receiued for infamous. Sometime by shewing (very ioyfully) and recounting in the height of pleasure, the errors of other men: onely to make but floutes and scornes of them.

Sometime in giuing commendation, that others defamations should bee blazed abroad, and taking great delight in the publication of them, inuiting others to giue them attention. Sometime in blaspheming and detracting the honour diuine: with an hundred, nay, a thousand other ennomous offences.

Nor are there so many letters in the Alphabet, as the tongue daylie deliuers abuses, in diuers and sundry kindes of sinning, and yet no account at all is made thereof. God therefore (of his goodnesse) alwaies open our mouthes, to the end we may not in such grieuous manner, offend thereby both him and our neighbour.

Claudio. The greater part of the world (we see) doe runne into these defects of the tongue. But if first of all, they would consider on their owne wordes, ere they spake them, and poize them before in the ballance of iustice, they would not fall into so many offences.

Lodouico. As a remedy for this great defect, wee ought to followe the counsell, which the great doctour of the Church Saint *Ierome* giues vs: *Prius ad limam quam ad linguam verba veniant*: as if he wou'd haue said. If a man before he speake, would conduce the wordes which hee hath to vtter, first to the file or touch, ere to the tongue, as considering whether they were worthy or no, to come forth of his breast, whether they be to the dishonour of god, or vnchristian preiudice of our neighbour: no error at all should be comitted. Because all those speeches which may otherwise prone superfluous, wold thus be abated, & our words

would be much more corrected and adorned.

How great
our imbecility
and weaknes
is, without
gods assistance.

Now in regard that our weaknesse is very great, and (without the diuine assistance) all humane diligence is meerly but in vaine: let vs doe as we haue already said, the blessed Apostles did, that is, Let vs retyre into the secret closet of our harts, and desire the Lord, to send vs his sanctified Spirit: which purifying the heart, examining the thoughts, ruling the tongue, moouing the lippes, and procuring passage of our words, all will bee well; Otherwise, neuer can the tongue pronounce one onely word, except the heart be first made cleane.

We are not able to thinke one good thought.
2. Cor. 3. 5.

For Saint Paul the Apostle saith, that without the diuine helpe, we cannot so much as thinke one good thought, of our selues, *Non quod sufficientes sumus cogitare aliquid à nobis, quasi ex nobis, sed sufficientia nostra ex Deo est.* Not that we are sufficient of our selues, to thinke anything as of our selues: but our sufficiency is of God.

God first speaking to our harts, our speaking will be the better.

Math. 10. 20.

It behooueth therefore, that God doe first of all speake in our hearts, and then we may afterward speake the better to others. Not of our owne proper will, or after our owne peculiar conceipt; but as learning of that, first spoken by God him selfe in our hearts. So shall it not be we, that speake, but God, who speaketh by our meanes, and so shall we be sure not to breake silence. *Non enim vos estis qui loquimini, sed spiritus patris vestri qui loquitur in vobis.* For it is not yee that speake, but the spirit of your Father which speaketh in you.

Ose. 2. 14.

The application of the Prophets words by the Author, to exceeding good purpose.

This is that whereof God spake by the Prophet Ose, speaking to our soule: *Ducam illam in solitudinem, & loquar ad cor eius: I will bring her into the wildernesse and speake vnto her heart.* As if God would haue said to the soule of a deuout christian; To the end that the soule of my deare and deuout sonne, may not erre in talking, nor scandalize the conuersation of others: I will leade her into the secret desert of holy contemplation, & there I wil do her so much fauour, as to reueale vnto her the secrets of mine own heart, speaking in a silent voice to her heart. But yet in such sort, as when she her selfe by the sound of her voyce would speake to others, it shall not be of such mysteries, as she goes about thinking on, or what words she shall vse, nor of the things she is to speake of. Because I will minister to her thoughts, and I will guide her wordes, speaking my selfe within the secrets of her heart. Wherefore, she shall haue nothing elle to doo, but onely to be a faithfull deliuerer of what I shall commit to her speaking.

This is the sending of his holy Angels, to inspire our soules with what we haue to doe, and they may say to them, that they speake to their hearts. *Loquimini ad cor Ierusalem.* He calles the soule *Ierusalem*, because she is made a Citizen of the Soueraigne *Ierusalem*. Euen in like manner as the Preacher vseth to doe, when hee tearmes his present hearers, by the name of the whole Citie, saying: I speake to thee *Roome*; I speake to thee *Millaine*; or I speake to thee *London*; that is, I speake to you which are the inhabitants of *Roome*, or to you *Romaines, Londoners* &c.

The holy Angels inspiring our soules. *Esay. 60. 14.*

Cōparison of the preachers words to his auditory.

Claudio. A very speciall fauour is this, which God doth vnto Gods great man, in speaking to the heart, to auoyde breach of silence, by im-fauour in portunity of words. And most happy is that soule, to whom God speaking to reuealeth his secrets diuine, and gouerneth his words, least he shold the heart. erre in praying, by not sayling in his speeches, nor stumbling in re-prooffe of other mens defects.

Finis Chap. 23.

S 3

The



The Argument.

From whence it ensueth that man (being a creature so noble) yet notwithstanding, he committeth greater errors then any other creature whatsoeuer. How God hath giuen him many helpes to preserue him from sinne, and particularly, the precept of brotherly correction, committed into the power of the tongue. The necessitie and excellencie whereof is heere discoursed on. And that silence (in such a case) is proued great babbling, and a grievous sinne, because the tongue may be a safety to our neighbour. They also shew the way which we ought to obserue, in correcting of our neighbour, as also the qualitie of the precept it selfe, by approoued sound doctrine, and testimonies of holy Scripture.

Chap. 24.

Our duety of
assisting one
an other by
the tongues
office.



LODOVICO. As God speaks vnto the heart, thereby most highly manifesting his diuine secrets, to his esteemed sonnes seruantes, leaſt they ſhould erre in ſpeaking, or elſe in any other humane action: Euen ſo ought we alſo to aſſiſt one another, with the office of the tongue, for auoiding of ſuch defects, as oftentimes wee doe fondly commit. Becauſe chriſtian charitie ſo requirereth, and he that diligently imployes him ſelfe in the duety of charity, reſembleth God him ſelfe, who ſeekes very many waies, whereby to help man out of his ſinne. Whereupon it is ſaid by *Jeremie; Si ſeparaueris*

separaueris pretiosum à vili, quasi os meum eris: And if thou take away the pretious from the vile, thou shalt be according to my word. 1er. 15. 19.

Euen as if he had said. Man is by nature fraile, apt to erre, corrupt and led by giddy sense: but thou, if by the keene sword of thy tongue, thou wilt seeke to separate the precious soule of thy neighbour from the vilenesse of sinne, thou shalt be like vnto me: Who to raise man out of misguidance, haue layde aside honour, life, and all other commodities whatsoeuer; and to me is giuen in lieu thereof, death, with mine owne blood standing bound, to redeeme him from the cruell objected articles of sinne and the deuill.

Well shal it become vs then, to labour duetifully for those meanes, wherby we might resemble so great a maiesty, & a beauty so exquisite, as (without any like) that of god is. As also for the help of our neighbor, we being equal bretheren in christ, descended of one stock, created by one and the same God, redeemed by one most precious blood, nourished by the selfe same sacraments, and hoping for one and the very same glory.

Admit you were traailing on the way with a freend of yours, & perchance should meete with an enemy of his, who drawing forth his weapon, attempts al the wayes he can to wound him: Would not you lay hand to your sword with your freend, & defend him to your uttermost?

Our neighbour is mainly assaulted by sinne, the capitall enemy that seekes the slaughter of his soule, while we are in this miserable peregrination of this world together. We therefore, not to see the death of our brother thus assailed by sinne; ought to draw forth the sword of the tongue; *Lingua eorum gladius acutus*, and (with him) help to driue his aduersary to flight, struiuing to cure his trespasses, with humble reprehensions, and charitable exhortations. Because, as there be many sins comitted by the tongue, so likewise are there as many vertuous actions thereby to be performed: in which behalfe, strict silence is a fault as hainous, as is idle, vain & needles talking.

Claudio. If insensible creatures, by so admirable an order in nature, lend help one to another, & profit each other in their kinde, led onely thereto by naturall inclination. As the Sunne in most wondrous manner enlighteneth the Moone, the Starres and other Planets, and she also clearing the ougly darknesse of the night, giuing an influence to the earth, whereby it yeelds to vs such copious bounty of precious fruites; The fire purging the ayre; the ayre

The giftes of
god bestowed
on man.

purifying the water; the water bathing and fertiling the earth, and they (of all these giftes) are not scarce or sparing to vs. How much more then ought men, being adorned with vnderstanding, beautified with reason, ennobled with senses, and endued with discourse, bee forward in helpe, one to another, especially in so weighty a case as sinne is? which, robbing vs of grace, depriues vs of glory, making vs meete for hell, by taking the blessed Angels comfort from vs, and giues vs in stead thereof, the company of deuils.

We ought to
call for others
ayde, if our
own be not
sufficient for
our neighbor.

Therefore we ought to vse all diligence, by being helpfull in this kinde, euen to our vttermost: and if we finde defect in our own abilitie, to call for the more powerfull assistance of others, who may binde vp compassionately his bleeding wounds, and set him on his owne beast in the ready way to heauen. All this wee know truely to bee our duetie, therefore I cannot but account it most maruailous, that man being the perfect creature and onely noble, as he for whose seruice all creatures else in the world were created, and him selfe ordayned for the diuine fruition: yet notwithstanding all this, hee, more then any other creature, walkes from the intent of his end, and goes beyond them all in greatnesse of error.

Man erreth
beyond all
other compa-
rison.

It is not to be doubted, but that the other creatures sometime doe swarue, yet very sildome, casually, or by some accident: but man erreth much more, beyond comparison, comming ouer-short of his purposed period, and therefore hath more need then any other creature, of especiall helping.

Sentence.
Other crea-
tures are not
composed as
man is.

Lodouico. All strife is soone appeased, the occasion being considered: My reason is, that other creatures are not composed, as man is. Therefore insensible and inanimate creatures, as are stones & such like, they haue a natural forme, whereon attendeth a natural propension and inclination, ordained for them by God and nature, and hereunto accordingly they alwayes worke, except they be by some meanes hindred. From hence it ensueth, that heauy thinges euer moue toward the center of the earth, and light thinges vsually ascend toward the concave of the Moone, if they be not violenced or impeached.

Example of
heauy and
light thinges.
Aristotle con-
cerning brute
beastes,

Brute beastes likewise them selues, because they haue their fantasie determinate to one thing, and by nature are guided to their actions (according to *Aristotle*) therefore they cannot be said to erre. But man, endued at first with freedome of will, hath

hath not his fantasie determined; but it is extended to many and almost infinite things. For the will is the handmaide of our vnderstanding, which can do all things, either in the agent vnderstanding, whose office *Est omnia facere*, or in the possible vnderstanding, whose nature *Est omnia fieri*.

The wil is the handmaid of vnderstanding.

Therefore the fantasie of man is also indetermined. And hence growes the cause of often erring, because our knowledge is by meanes of the sense, which onely gaine cognition of things sensible and materiall. Therefore haue we little iudgement in matters diuine and immateriall: yet are they the meanes to the inuisible things, as the Apottle saith to the Romanes, *Inuisibilia enim ipsius, à creatura mundi per ea quæ facta sunt intellecta, conspiciuntur: sempiterna quoque eius virtus, & diuinitas, ita ut sint inexcusabiles*. For the inuisible things of him, that is his eternall power and Godhead, are seene by the creation of the world, being considered in his workes, so the intent that they should be without excuse. Hereupon it comes to passe, that we draw neerer to the matters of this world, then those of heauen, & fall into many infirmities, by the repugnancy which is between the flesh and the spirit.

The fantasie of man is indeterminate.

ROMAN. 1. 20.

The reason of our affecting the world more then heauen.

Claudio. The Angels haue in themselves a prerogatiue of will, and therefore few of them do erre, no, not the third part. But men doe altogether run astray, except they be powerfully assisted by the hand of heauen, whereof the Prophet *David* beareth true witnesse, *Deus de cælo prospexit super filios hominum, ut videret si esset intelligens, aut requirens Deum*. And what found he? *Omnes declinauerunt, simul inutiles facti sunt, non est qui faciat bonum, non est usque ad vnum*. All are gon out of the way, they are all corrupt, there is none that doth good, no not one.

The wil of the Angels.

Psal. 14. 2. 3.

Lodouico. Let me answer you, that though the Angels are sayd to haue liberty of will, yet notwithstanding being all spirits, they haue not the repugnancy in sense, according as man hath: who is composed of two contrary natures, to wiet, sensible and intellectuall, whence that continuall repugnancy deriueth his birth, and is the occasion of many errors, which the Angels doe not commit, who are simply of the intellectuall nature. Nor faileth thus the bruite beast likewise, who hath his fantasie determind: neither the insensible creatures, who haue one sole forme, and naturall inclination. God neuertheless gaue vnto man sufficient helpe, to serue as a supply to natures frailty.

Man is composed of two contrary natures.

To our first father *Adam* before his fall, he gatic originall iustice,

com-

God gaue Adam originall iustice, &c.

To Adam being false, god gaue the lawe natural, &c.

The written lawe.

The lawe Euangelicall.

Of brotherly correction.
Math. 18. 15.

What good may be don by charitable correcting of our brother.

How holding our peace is a great offence.

Esa. 6. 5.

The cause why Esay complained of holding his peace.

commerce with the Angels, reuealed knowledge, a perfect *synderisus*. and an hundred thousand helps beside.

To man (false into misery by naturall corruption) to defend him from further transgressions, in the first world he gaue him the law natural, an Angelicall custody, celestiall visions, and the aide of ciuill conuersation.

Afterward, he gaue the law written, diuine precepts, promises of greate rewardes, the speeches of Prophets, and the terror of paines.

Since then, he gaue the law Euangelicall, the infinite benefits by the Words incarnation, the Gospell preached, most mighty miracles, a pretious death, a glorious resurrection, Christs victorious ascension, the mission of the holy Ghost, and euangelicall decrees.

Among which, one is that of brotherly correction, a most sacred precept to helpe man from sinning. *Si peccauerit in te frater tuus, uade, & corripe eum inter te & ipsum solum: si te audierit, lucratus es Fratrem tuum.* If thy brother trespass against thee, go, and tell him his fault between thee and him alone: if he heare thee, thou hast won thy brother.

If then we may doo so much good by the voyce, and by our speech: doubtlesse it cannot be but a great sin, in charity not to reprove our brother, when in matter of lesse weight, we stick not sometime to break silence, by wicked oathes, cursings and blasphemies.

Claudio. Wee haue spoken sufficiently already, that to be silent, is much more commendable then speech. But now we are also enforced to say, that to hold our peace, is euen as great an offence. Because not only it is the Lords precept, that in such a case we ought to speak; but likewise, then to be silent, may be the occasiō of ruining the soule of an offending neighbour, and hazard our own utter losse of heauen also.

Wherefore the holy Prophet *Esay* lamented, that he held his peace when he ought to haue spoken: *ut mihi quia taci.* And the cause of his complaint was, that hauing seen the Lord sit vpon a throne in infinit maiesty, adorned with the highest glory, the yeer that *Ozias* king of *Israel* dyed by a sudden death: That he had not before, (with a constant hart) reprehended his sins, wherby he might haue expected some amendment of them. For he was the same king, that so boldly durst vsurpe the Priests office, contrary both to the diuine will, and the Priest.

Priesthoods authority.

But the Lord being offended therat, the king going to offer incense in the *Sanctum Sanctorum*, as the high Priest was wont to do; he was smitten by the highest Maiesty with a leprosie, in that part of the forehead; where the high Priest vsed to weare a plate of fine gold. For which heauy iudgement so falln vpon the king, the Prophet cryed, *va mihi quia taci.*

The iustice of God vpon the king, that would needs goe beyond his regal authority. The Authors implication.

As if he would haue sayd. Wo is me, that I haue held my peace, and not constantly rebuked the king in his sinne, which (happily) by correction he would haue amended. Most wretched am I, if (by my negligence) the king haue lost eternall happinesse, because the Lord will demand, of me, the losse or safety of such a soule. And, which is worse; *In medio populi polluta labia habentis, ego habito, & Regem Dominum exercituum vidi oculis meis. I dwell in the mids of a people of polluted lips, and mine eyes haue seen the king and Lord of hosts.*

Esay. 6.5.

As adding thus. Not only haue I sayled in admonishing the king, but I dwell among a flattering people, who (with vncleare lips) not only durst not aduenture to reprocue the kings sins for feare; but rather soothed vp & flattered him in euil. Wherby, both Crown & Miter haue hatched the more iniquities, nursed & cockingly brought them vp, and, (in reuerence to the Prince) sinners haue bin honoured, and soft pillows layd vnder the elbowes of wickednesse.

A lesson for such as little regard what is committed to their charge.

VVheron Saint Gregory sayth in his Pastorals: *Delinquentem namque eum redarguere nullus presumit, & in exemplum culpa vehementer extenditur, quando pro reuerentia ordinis peccator honoratur.* S. Greg. in Pasto.

Now albeit many haue murmured, none yet durst vndertake the courage, personally to reprehend sin between him & thee, or face to face: only through feare of punishments infliction.

An Example of Mice for theyr safety among their enemies.

In this case it befalleth vs, as it did to the Mice, who being in a deep consultation together, what they might best doo for safety of their liues, being euery houre subiect to their enemies the Cats mercy: thought it safest for them, euery one to hang a little bel about his own neck, to serue as a sufficient passe or warrant. Al allowed this aduise, but vpon the successe of some, few afterward would aduenture to put it in execution.

The allusio to the correctio of greare me.

Euen so fareth it with the correction of great men, who haue terrors & punishments, to support in themselves all vnlawful actions. And this strikes a feare in too many faint harts: because S. Iohn Baptist lost his head for reprocuing of Herode. As also all the Apostles and

and holy Martyrs, (in like cases) lost their liues.

How reprehension is to be deliuered.

1. Tim. 5. 2.

Ludonice. Such pils ought to be folded vp in Sugar, and reprehension should come with sweetnesse, not with bitternesse. Because Prelates ought of ener to exhort, then reprehend, as men that are our Pastors and Fathers, not Tyrantes to vs and perlecutors. Agreeing with the countell of Saint Paul. *Seniores ne increpaueris, sed obsecra ut patrem: Rebuke not an Elder, but exhort him as a Father.*

The answer of Antisthenes, for the rebuking of princes.

Antisthenes being asked, wherefore he reprehended Princes, and men placed in great dignity, with so much mansuetude, mildnesse and modesty? answered (in my mind) very excellently. *Because Princes* (quoth he) *are like unto Bees, who if they be not warily and circumspectly handled, do strike suddenly with the sting.* Euen so Princes, if they be not reprocued with all humilitie and modesty: they easlye strike with the sting of power which they haue in hould.

Example of King Saule possessed. A lesson for bould presumers with princes.

For possessed *Saul*, to haue the diuell cast out of his body, there was great need of a Musitian, to play very sweetly. Euen so, to raise vp Princes and great men from their sin, a sweet and pleasant correction behooueth, rather more by entreating, then by controwling. And to answer to the question already moued, before I further forget my self, if we but consider whereon we haue already discoursed, we may easlye retolue all intricate scruple.

There is a time apte for all things. *Ecc. 3. 1. 7.*

It is true, that silence is more commendable then talking: but *Omnia tempus habent; tempus tacendi, & tempus loquendi. To all things there is an appointed time; a time to keepe silence, and a time to speake.* Therefore (in this case) silence is a grieuous offence, because by silence, we are partly the cause of our neighbours soules losse: whereas contrarywise, by speaking, we might be a meanes of safety to the same.

How sometime by speaking we holde our peace.

Moreouer, sometime by speaking, we do hold our peace, and god speaketh by the vse of our tongue. But in keeping silence, contrary to the diuine precept, our silēce is a talkatiue babbling, wherwith we endanger both our selues and our neighbour, that is, by the word of work, not of the voyce.

How we breake silēce in holding our peace, and yet in talking are silent.

Thus houlding our peace, we breake silence; and talking, are silent. Or thus being dumb, we talke, and yet in discoursing we speake not, but God in and by vs. And further you must noate, that this precept doth not alwayes bind, because it is an affirmatiue precept, which bindeth thus, but not alwayes. For such precepts as are affirmatiue

affirmatiue

matie meerly, are vertuous actions, wherein there is to be obserued, both manner, and rule.

Claudio. I know not what you meane by these affirmatiue precepts: how many kinds of precepts are there? what, are there negatiue precepts also?

Lodouico. There are found three seuerall kindes of commaundementes, whereunto all the preceptes diuine are reduced.

Some are negatiue, which doo alwayes binde, and for euer, in all places, and at all times: As, not to sweare and blasphemie.

Of negatiue precepts.

Some are affirmatiue, which doo bind alwayes, but not for euer, but onely for a time: As, the giuing of Almes, to be continually perfourmed: but yet, in time of necessity, the bond most bindeth.

Of affirmatiue precepts.

Others there be, which participate of both these before named natures, being precepts affirmatiue and negatiue, binding alwayes, & for euer: because they haue two heads, one pertinent to the negatiue precept, the other appertaining to the precepte affirmatiue.

Of precepts consisting of both natures.

Of this nature is restitution. For God commandeth thee not to retaine the goods of others, which appertaineth to the negatiue precept. He commands thee also to restore them back again, & this belongeth to the precept affirmatiue.

Of restitution.

The precept of brotherly correction, it is an affirmatiue precept, & therefore bindeth alwayes, but not euer. Therefore there is great need of obseruing both the rule and manner, for feare of sayling. Which by our Sauour Christ himself is thus taught vs.

The precept of brotherlie correction.

Si peccauerit in te frater tuus, uade, & corripue eum inter te & ipsum solum: si te audierit, lucratus es fratrem tuum. Si autem non audierit, adhibe tecum adhuc unum vel duos, ut in ore duorum, vel trium, testium stet omne verbum. Quod si non audierit eos, dic Ecclesie: si autem Ecclesiam non audierit, sit tibi sicut ethnicus & publicanus. If thy brother trespass against thee, go, and tell him his fault between thee & him alone: if he heare thee, thou hast won thy brother. But if he heare thee not, take yet with thee one or two, that by the mouth of two or three witnesses, euery word may be confirmed. And if he will not vouchsafe to beare then, tell it vnto the Church: and if he refuse to beare the Church also, let him be vnto thee as an heathen, and a publicane.

Math. 18. 15. 16. 17.

How it is taught vs by Christ himselfe.

Herein

Three things
things to be
observed.

1 The place
for speaking.

2 The time for
speaking.

Of time vn-
befitting.

Example of
Noahs seauen
dayes wayting
for the doves
returne.
Gen. 8.11.

The Authors
morall appli-
cation of this
example.
Psal. 69.1.

The forme of
vse for this
application.

Herein are three things to be obserued, namely the place, the time, and the manner.

The place is noted, when he sayth; *Si peccauerit in te; If thy brother trespassse against thee*, that is. If thy neighbour sinne secretly, and thou onely knowest thereof, reprehend him in some remote place, that no one may know thereof, for feare of giuing therby scandale to others, and discouering (against charity) another mans defects. To the end also, that the delinquent may the more willingly amend, by perceiuing, that all this is doone vnto him in loue.

The time also is to be respected, because alwayes & at all seasons, it is not a time for reprehension. For it often falleth out, that the person offending, is incorrigible. Which he wel knowing or perceiuing that shold vrge the reproof, he stands not bound then to mooue correctio, least the sinner shold fall into greater guilt, but ought to take a fitter opportunity.

Or else, if he know it to be no apt season, euen immediarly vpon the transgression to strike with reproof, his wisdom (in forbearance) cannot be therfore impeached, & yet the sinner in due time may be also chastised.

Noah patiently awaited seauen dayes together, hauing first sent forth the dooue, and seeing her returne to be so quickly, without bringing any signe of the waters cessation: then he sent her forth againe, and then shee brought back the Oliue braunche with her. *At illa uenit ad eum ad uesperam, portans ramum Oliue, uirentibus folijs in ore suo. Intellexit ergo Noe, quod cessassent aque super terram. And the Dove came to him in the euening, and loe, in her mouth was an Oliue leafe, that shee had pluckt: whereby Noah knewe, that the waters were abated from off the earth.*

In Noah is figured the christian soule, remaining within the Arke of our body. The waters of the deluge are our finnes, wherein, we (like poore wretches) are as drowned. VWhereof David speaking, sayth. *Saluum me fac Deus, quoniam intrauerunt aque usque ad animam meam. Sane me, O God, for the waters are enred euen to my soule.* The Dove representeth brotherly correction, and the Oliue branche, is the fruit of this brotherly admonition.

VWhen we behold our brother in the deluge of sin, we ought to send forth out of the Arke of the body (by the window of our mouth)

mouth) the doue of mild correction. Which returning vnfruitfully, and without any signe of amendment at all, we ought not therefore to despaire of his recouery. But after the example of *Noah*, with patience to attend a time more opportune. In which space (perhaps) the waters of this wretched flood may cease, by the want of former proude conceit, and better consideration of his own estate.

VWhereupon, sending forth againe the simple Doue, in kind correction, and on meere charity: doubtlesse she will bring some signe of the great floods fall, euen the very fruit of so good an endeavour, and so thou hast won thy brother; *Lucratus es fratrem tuum.* The second obseruation for brotherly correction,

We must in like sort obserue the manner, that is, charitably, with 3. The manner. sweet words, and full of loue.

Dauid draue the tormenting spirit forth of *Saul*, not with stearn strokes, but with mild musique. Example of Dauids dispossessing Saul.

Eliseus the Prophet sent his seruant *Gehezie* with a staffe, to reuiue the son of the widdow, which prooued to nothing: but when afterward he came himself in person, and with his own limbs warmed the dead-benumbed limbs of the child, being lifelesse, he, ioyning part to part, face to face, hands to hands, breast to breast, and feete to feete, thus heating the child, he raised him from death to life. Example of Eliseus sending Gehezie to the widdowes son.

So, when we would reuiue our brother, he being mortally wounded with sin, and euen almost dead in soule: we should not send our seruant with a staffe, to doo such correction as *Pilate* did to *Christ*; *Corripiam ergo illum, & dimittam; I will chastise him, and let him loose.* How we should reuiue our brother from sinne. Luk. 23.22.

Neither ought we to vse any rough or rigorous words. But like to *Eliseus*, warme the delinquents soule with the heate of charity, and by compassionating his case, euen transforming our selues altogether into him. According to the instruction of *Saint Paul*. *Fratres, & si preoccupatus fuerit homo in aliquo delicto, vos qui spirituales estis, huiusmodi instruite in spiritu lenitatis, considerans seipsum, ne & intenteris.* Brethren, if a man be falne (by occasion) into any fault, you which are spirituall, restore such a one with the spirit of meekenesse, considering thy selfe, least thou also bee tempted. Being thus heated with the warmth of christian charity, we shal raise the sinners dying soule, by the religious meanes and office of the tongue. Our imitation of Elizeus. Gal. 6.1.

The Authors commendatio of this courte. Oh how pleasing is this manner to me, and I prayse the true vse therof from time to time: because, when we goe ouer hastily to the committed euil, the offender (hauing his senses blinded) will not suffer himself to be reprehended, but rather (in haughtinesse of spirit) wil euen approoue and maintaine his sin.

Compariso of blowing the fire, alluded to our brothers nature. VVherefore, looke how thou blowest the fire then, so much the more thou kindlest it, whereto if nourishment want, it will extinguish of it selfe: Euen so is it with thy brothers cholerick and hasty nature, being reprobued too quickly of his committed error. Therefore it shal become vs wel, to expect a while, & in our reprehension, to vse no loftinesse, because the sinner in this case, may very aptly be compared to a sick man.

Compariso of a sick mans feeding. When a sick body would feede on delicate and healthfull meates for his disease, and yet are to him most displeasing, though in their owne nature very wholesome: they vse such art in the deliuerance of them, labouring to please his weak relish, as he hardly perceiueth what they are.

The applicatio of the copari- son. The sinner, by his ouersurfetting on sin, abhors all spirituall meates, how healthfull or delicate soeuer they be. He finds no tast in preaching, he hath no delight in praying, no mind to the holy Sacraments, no pleasure in fasting, nor any godly action agrees with his relish. Nay, he is reduced into such an estate, as he hath no feeling of any spirituall matter. So that euen as *David* sayth; *Omnem escam abominata est anima eorū; Their soule abhorreth al meat.* Almost they are ready to leaue their houses, drawing on their latest breath, euē as next neighbour to eternal death: *Appropinquauerunt vsque ad portas mortis.*

The administering of brotherly correction. VVherefore in the administering of this healthfull foode of brotherly correction, that it may be willingly and louingly accepted: you must shadow it in som substantial manner, to make it cary a tast of kind and comfortable words, after this, or the like obseruation;

The Authors instruction for the maner of correcting. Deare brother, so it might not be displeasing to you, I would deliuer a few words greatly to your profit: wherein, God is my witnesse nothing else moueth me but the honour of God, true brotherly charity, and vnfeyned regard of your good. I know well, that such an offence hath escaped you, and no marueyle, for you are a frayle man, like vnto others, therefore it makes no admiration in me. Because we are all weake, the snares so many, and the occasions so numberlesse, as I know not how we should escape falling into far greater

ter errors, yea, and much more often too. But after (by our own frailty) we are encompassed with danger, it may not therefore be held for reasonable, that we shold long time cōtinue in so wretched an estate: but rather seek after som remedy, as wise men are wont to do, & not be carelesse of help, like insolent fooles.

Consider brother, that god is so good and patient, as we cannot (with deuout harts) be so redy to ask pardon for our sins, but we shal find him as forward in pardoning them. Wherefore I beseech you, by the bitter passiō of so louing a God, & in the very bowels of his endlesse mercies: that you wold take such a course, as this bounty of his may redound to your benefit, onely by true conferring with your soule, on such an escape, which I am bound louingly to tel you of, & you (in as kind loue) to accept.

If manly entreaties may be auailable with you, if you see me to fal into this, or any other sin: I pray you do me the like office of charity. For oftētimes we are so blinded, that we take delight in our own harme, & our affections do so ouermaster iudgement: as euill seems good, & good euil, iustice appears to be iniury, zeale hatred, and vertue vice.

So, after the manner of another *Eliseus*, who *Incurauit se super puerum; th ew himself upon the child*: abasing our selues, & confessing our own frailty to be as great as his, we shal so warme his soule with the heat of good words, & with the supple sweetnesse of feruent charity, as he wil arise from death to life, and then we may say; *Lucra- tus es fratrem meum.*

Claudio. These are the preseruing sirropes, of power able to reuiue the sickest sinner, and keep him from falling into greater perils, as also most effectual for his recovery. And because reprehensions are to sinners, like bad sauouring pills: it behooueth the brotherly reproof, to be so careful, as he do couer them with the fine gold of louing speeches. And because, by giuing drink to one troubled with an Ague, euen in the heate when the fit is upon him, is a meer nourishmēt to the feuer: we ought to await the fits declination, & til the body be more temperate.

So, when we would admonish, if we see the delinquent much enraged, or in the superfluity of passion: we must stay a while, vntil the heate of anger be ouer, and the Feuer of passion be in his declination. And then is best to administer the healthfull strengthening of louing rebukes: for our taste is so delicate, as otherwise it will not endure reproofe. Nay, we must vse great diligence, and

The allegatio
on Gods be-
half.

The maner
concerning
our selues.

2.Kings.4.34.

Reprehensōs
compared to
Physical
pilles.
Comparisō of
the Ague.

The applica-
tion.

seek seuerall wayes, according to the quality of the person. Euen as the Physitian doth, who considering the complexions of his patients, giues to the delicate complexion, a light and a sweet medicin, and to the contrary constitution, a medicine of like and answerable nature.

Comparisō of
the Physitian.

Finis Chap. 24.



The Argument.

Wherein is discoursed, how important the precept of brotherly correction is, and for auoiding error therein, all the words which our Saviour v- sed, in giving the precept, are diligently examined, and diuers good considerations in that behalfe alledged. Moreover, they handle seuerally the number of corrections, which are to be used to our neighbor, and by the office of the tongue, all iustified and warranted by proofes of Scripture.

Chap. 25.

Comparisō of
huntmen in
their seuerall
pastimes.



DOVICO, In such a case as this it behooueth vs to imitate hunters, who according to the variety of their sports, prepare an answerable vse of instruments. To surprize the wild Bore, they haue Bore speares, lauelings and guns: for the Hare, they haue Greyhounds: for Quailes they haue spaniels, or a false call: for fish, they haue nets: and for fowle, sundry kinds of Haukes. So ought we

we to make difference between the Cleargy, and vnderlings, between those of degree, and them of meaner sort, between men and children, between the cholerick and phlegmatick. Beside, no diligence should want, in recouering a man from sin : because the very best hath small reason to boast, for there is none good, no, not one.

Observatio
for a differēce
to be made in
persons.

Claudio. The diligence ought to be great, for the case is important, and the necessity extream. VVhen the good Patriarche *Ioseph* sent his brethren, with their beastes laden with corne, from *Egypt* into *Canaan*, for the nourishment of aged *Jacob*: among other good admonitions, one was this; *Proficiscens in via. Ne trahamini in via. As they departed, he sayd vnto them; Fall not out by the way.* As if he would haue sayd. Deare brethren, you leade these Asses laden with corne and mony, the way is long, the beastes weake, and disgraces are euermore too ready at hand. Wherefore I pray you, let peace be among you, because, if one of you grow angry against another, your cariage falling down, who shall help you to lift it vp again?

Example of
the Patriarche
Ioseph.
Gen 45.24.

The Authors
allusion.

All we are brethren, trauailing from this earth to heauen, with the fraile cariage of these our bodies like beatts; *vs in mentibus fac- tus sum apud te; I was as a beast before thee*, and laden are we with the weight of legall obseruance. Now because we are by nature weake, by euery small difficulty which we find in the law dishartned, and by the very least temptation, which our infernall enemy vseth against vs, we are soone smitten to the earth, and so the soule fals into sin : If we shall wax cholerick among our selues, who shall quiet vs ? who shall admonish and brother-like reprocue vs? Therefore, *Ne trahamur in via, let vs not fall out by the way*, but with charity assist our neighbour, with that louing and charitable word, *Corripe eum.*

Applicatio to
our selues.
Psal. 73.22.

The way of
this world.

Lodouico. Many doo come very short of this manner: therefore, to auoyde wandring astray, we ought to attend and consider the words vsed by Christ himself in this precept. VVhat signifieth this conditionall phrase; *Si peccauerit; If he trespasse, or, if hee sinne?*

Claudio. VVe may moderately philosophize vpon the words of this precept, the better to keep our selues in compasse. This conditionall *Si, If*, I take it to signifie, that we ought only to reprocue those sins, wherof we haue a certain knowledge, *Si peccauerit, If hee sin*, that is, *If by chāce thou perceiuest thy brother to sin, correct him*

The condition
nal word, *If.*

brotherlike: but go not to make searche after other mens sins, to win occasion (therby) of reproofing thy brother.

Exāple out of
the old lawe.
Deut. 24. 10 11.

And for this purpose, I call now to mind a notable occasion. God commaunded in the old lawe, that when one borrowed mony of another, he should not enter his house to fetch his pledge: but stand and await without doors patiently, vntill he brought it forth to him.

The example
applied.

We (by our sins) haue pawned our soules: it is not necessary therefore, that he (who comes to reprehend) should enter our soules house, making there a curious enquiry and search, after other mens transgressions, to compasse occasion of imperious reproofing. For Christ giues no such commandement, but rather aduiseeth vs to staye without doors, that is: not to charge our neighbours weak consciences, with other mens infirmities: but, if we happen to see our brother sin, to correct him charitably; so signifieth this conditionall *Si, If.*

Afēctious de-
maunde.

Mat 7. 3.

Luke 4 23.

Lodouico. If we our selues are stained with the selfesame transgressions, ought we then to imploy our officious tongues, in administering correction? How can a foule hand make the face cleane, except it self be first washed? Otherwise, the delinquent may vse the wordes of Christ vnto vs: *Quid vides festinam in oculo fratris tui, & irabem in oculo tuo non vides? Why seest thou the mote that is in thy brothers eye, and perceiuest not the beame that is in thine owne eye?* Or else this other; *Medice, curate ipsum; Physitian, heale thy selfe.* For it appeareth, that by our correction, we may couer our owne proper vices, which is no way conuenable in a Christian.

The words of
Father Au-
gustine.
He ought not
reprooue,
that deserues
reproofe.

Claudio. In such a case, sayth Father *Augustin*, We ought rather to condole and weep with him, then come to correct and conuict him, mutually wishing one another to repentance, especially, if the sin be publique. For it will be a scandale to many, for him to be a reproouer, that in himselfe deserueth reproofing: beside, it is a sin of very great pride.

Publique of-
fending must
haue pub-
lique reproof.
1. Tim. 5. 20.

Lodouico. If the delinquents sinne be publique, ought the correction (notwithstanding) to be priuate? This breedes in mee a doubt of Christes wordes, who onely sayth: *Si peccauerit in te: If he sinne against thee,* whether any other should be present, or no?

Claudio. If the sin be publique, the correction should be publique also, sayth the Apostle, *Peccator, per omnibus arguetur, &c.*

ceteri timorem habeant. Them that some rebuke openly, that the rest also may feare. VVe ought therefore to consider well, how our brother hath sinned, and not blindly go to reprehension, till first we be certain of the sin, for preuention of others infamy & scandall. *Si peccauerit, sayth Christ: therefore looke well before, and saye nothing.*

Else in saying, I thought he had sinned, it may fall out as it did to vnaduised *Lamech*, who going on hunting, and seeing (he knew not what) to stir among the leaues, imagining it had bin some wild beast there hidden: drew his bow, and loosing his arrow, when he supposed he had slaine a saluage beast, he found he had slaine his father *Cain*. VWhereupon, repenting himselfe for this ill shot arrowe, he sayd to his wiues *Adah* and *Zillah*. *Audite vocem meam uxores Lamech, auscultate sermonem meum; quoniam occidi virum in vulnus meum, & adolescentulum in liuore meo. Heare my voyce you wiues of Lamech; for I would slay a man in my wound, and a yong man in mine hurt.* Example of Lamech, & Gen. 4. 23.

Lodouico. If the sin be secret, but against a community, or a whole State: a good mind (in me) is not enough for reprehension of the offender; neither auayleth hope (by any respects) to drawe him to amendment, what correction then should such a one haue? Of secret sin, but against a community.

Claudio. Beeing assured of no fruitfull successe, as in this case it cannot bee, you ought more to respect the weale publique, then a private mans condition. And, in matter of faith, not onely the meanest ought (in humilitie) to reprehende the mightier, but (in such a case) an equall estimate shoulde bee in correction, we beeing all Christians, and all bound together for defence of the faith. As *Saint Paul* reprooued *Saint Peter*, being about him, in regard of the scandall which might arise. *Reprehendit eum quia reprehensibilis erat. He withstood him to his face, for he was to be blamed.* Therefore sayth the greate doctout of the Church: *Whensoever the danger of the faith is discerned, wee ought to withstand it euen to life it selfe: Corripe eum.* In matter of faith. Galat. 2. 11. Thom. Aquin. Sum. Cap. 30.

VVe find two seuerall kinds of correction, one is the acte of iustice, as when the Iudge sentencerh the guiltie: and this only belögeth to the in gouernment, vpon whose shoulders lies the weight of iustice. Two kinds of correction. 1. The act of Iustice.

The other is the acte of charity, and particularly belögeth to e- 2. The act of uery charity.

uery man. Therefore they which professe religion, and yet vsurpe vpon these words, they presume on that which appertaineth to the Iudge onely, and in stead of their tongue, doo strike with a sword.

Between him & thee alone. *Corripe eum inter te & ipsum solum;* Tell him his fault betweene thee and him alone. Not like vnto such, as set vp writings, infamous libels, and Pasquilling slanders on publique poasts. *Corripe eum inter te & ipsum solum.* And not in company of brauers, swaggerers, sworders and lawlesse quarrellers, as seeking that way to please thy mind.

Correct, not kill.

He sayth *Corripe*, not *Occide*, correct, not kill, tell him, not defame him, as now it is become the practise of the world. *Corripe eum*, not seeke reuenge, because such correction belongeth to God onely.

Example of children offended.

VVe are the sonnes of God by adoption: therefore, let vs doo like vnto a childe when he is any way iniured, first runnes and telles his Father the wrong doone vnto him. And the father sayth, to comfort him; Peace my Sonne, I will be thy reuenger.

Applicatio to our selues.

So, when any one hath offended vs, let vs freely pardon him, neuer moouue a hand to wreake our wrong: it is enough for vs, that our heauenly father knowes our iniury, & he wil be our iust auenger. *Mihi vindicta, & ego retribuam eis in tempore: vengeance is mine, and in time I wil repay it.*

Example of Cain.
Gen. 4. 10.

No sooner had Cain committed his murder, but immediatly God said: *vox sanguinis fratris tui clamat ad me de terra: The voyce of thy brothers bloud crieth vnto me from the earth;* implying therby, that he would be his reuenger.

Example of Myriam to Moyses.

Scarsely had Myriam ended her murmuring against her brother Moyses, but suddenly the Lorde strooke her with a leprosie.

Example of Mary Magdalen, and of Martha.

And you (my Lord) know much better then I, how much christ defended Mary Magdalen, against Iudas murmuring at the Pharisees supper.

Also of her sister Martha, who lamented that Magdalen would not helpe her in her businesse.

Christs answer
Luke. 10. 14. 15

But what was Christs answer? *Martha Martha sollicita es, & turbata erga plurima. Maria optimam partem elegit, &c. Martha Martha thou carest, and art troubled about many things. Mary hath chosen the good part.*

So was *Iob* defended by God, against the iniury of his three friends; *Iob*.
Susanna from the old luxurious Iudges; and *Dauid* from the iniuries *Susanna*.
of *Saul*. *Dauid*.

All that we ought to do, is to pray vnto the Lord, to giue vs patience, and to illuminate the vnderstanding of our enemy, to the end, duty.
he may haue knowledge of his error: in this kind also ought we brotherly to correct him; *Corripe eum*.

Lodouico. Ought we to correct him for euery sin, or only for those which are tearmed deadly?

Claudio. For ought I can discouer by this Gospell, those sins *All sins are not*
which are tearmed deadly, we ought in duty especially to correct alike in quality.
them. And those that are of lesser kind or quality, we must correct *lity*.
them too: or else I think, that the winking at them, may cause a fall
into a far greater offence.

Lodouico. Whence do you gather, that we stand bound (as it were)
to correct deadly sins so especially?

Claudio. From these fruitfull words of brotherly correction,
when Christ sayd: *Si audieris, lucratus es fratrem tuum*: *If he* *The correctio*
heare thee, thou hast wonne thy brother. If by brotherly correcti- *of deadly sins.*
on we may gaine a brother, it is a signe he was lost, and made
slauie to the diuell, which needs must ensue thorowe deadly sin,
euen that which hazardeth the death of the soule for e-
uer.

As for other sins; they take not away the grace of god quite from *Of sins of lesse*
vs, but only do make vs luke-warme in affection: Whereas by sinning *quality.*
deadly, it locks vp the gates of heauen against vs, except ther be im-
mediate recouery. And Christ saying, *thou hast won thy brother*, ap-
prooues, that the deuill had great power ouer him: and rescuing him
then in such a dangerous estate, it shewes thee to be a deare brother
indeed.

Lodouico. If the tongue can reache to such a redemption, it
were a great sin in vs, to be negligent of our neighbours good, espe-
cially in such a case as this. But first we should free our selues from
sin, so much as lyes in vs to doo, *Because* (as *Cirillus Alexandrinus*
sayeth) *that wee ought to open our mouthes in correction, in such* *The words of*
manner as we see the Cocke opens his to singing, who first beates *Cirillus Alex-*
him selfe with his winges, before hee chaunteth forth his *andrinus.* *cc*
noates.

So wee ought not to reprocue another man, till first (with *Consideration*
the wings of good consideration) wee haue well beaten our *of our own*
selues faults.

Esay. 38. 12.

selues, least we should stand guilty of the same crime, which we seek to reprehend in our brother. Hereupon was it, that God sayd to the Prophet *Esay*, sending him to preach, and to correct his elected people: *Quasi tuba exalta vocem tuam: Exalt thy voyce like vnto a Trumpet.*

Comparisⁿ of
sounding a
Trumpet, ap-
plied to prea-
ching.

Before a man can found a Trumpet, he takes it in his hand, puts it to his mouth, there giues it breath, and afterward the sound is heard. So should it be with him that preacheth to others, or him that will correct his neighbour for any negligence. He must first take v^p the Trumpet in his hand, and prepare it with such actions, as he himself laboureth to reprove in others: otherwise, he is vnwoorthy to check another mans sin, which cunningly he would cloake in himselfe.

Of the number
of reprehensi-
ons.

Matth. 18. 22.

But let vs come now to the number of reprehensions, which cannot stand voide of doubting: because to Saint *Peter* it seemed sufficient, when hee had allowed seauen times, for forgiveness of sinne in our neighbour, with reproofe of the offences committed. And Christ made him answer: *Non dico tibi vsque sepius, sed vsque septuagies septies: I say not to thee, vnto seauen times, but vnto seauenty times seauen times*, what say you now to this?

A finite num-
ber put by an
infinite.

Claudio. I say with *S. Augustine*, and all the cheefest doctors of the Church, that here Christ put a finite number, by an infinite. *Septuagies septies, seauenty times seauen times*, implyeth so much, as we ought alwayes to pardon, and in like manner to make our brotherly correction. And if it please you to licence me, in speaking my mind concerning this number, you shall perceiue that I wil approue it to be so.

Lodouico. Therin you shal do me a singular fauour, and I hope to heare matter agreeing with your great iudgement.

Seauenty
times seauen
times accor-
ding to Saint
Ierome.

Claudio. Seauenty times seauen times, sayth Saint *Ierome*, are foure hundred and ninety. If you take away from the number of 490. the last figure nullo, which of it selfe is nothing, there remaineth behind a 9. and a 4. Nine and foure, do make thirteen. Twelue are the Articles of our faith, & the one remaining ouer, signifieth the defect or failing in them: therefore, we ought to reprehend our brother, every time that he erreth in any of the twelue Articles of the faith.

According to
S. Augustine.

Seauenty time seauen times, Saint *Augustine* sayth, they are seauenty seauen. To come to the number of seauenty seauen, they value

value here eleuen times seauen. Ten are the diuine precepts: therefore this accountable number, signifieth the ten commandements, and the odde one ouer, alludeth to the transgression of them. Wherefore, seauentie times seauen times, is as much to say, as that we ought to reprocue our neighbour, euery time hee committeth breach of any one of the ten diuine commandements.

Moreouer, seauenty times seauen times are written with two figures of seauen, as thus, 77. Two times seauen doe make foureteene, and so many are the workes of mercy, to wit, seauen spirituall, and seauen temporall. Therefore in saying seauentie times seauen, it importeth, that wee ought to reprehend our neighbour, euery time hee fayleth in any of the workes of mercy.

The writing of seauenty seauen by figures, alluded to the workes of mercy.

Once againe, 77. hath two figures of 7. and twise seauen (as I said before) are foureteene; in writing of foureteene, there is required a 1. and a 4. One and foure doe make fise, and so many are the senses belonging to our bodie. Therefore, in saying seauenty times seauen times, it impliyeth, that we ought to admonish our brother, euery time he erreth in his fise bodily senses: That is, cyther in seeing, hearing, smelling, tasting or vainly touching.

A second receipt on the figures, by the senses.

Further yet, seauenty times seauen times, written as before with two seauens, 7. and 7. are foureteene. Seauen in number are the deadly sinnes, contained in this word *Saligia*. And seauen are the ages of man, to wit, Infancy, Childhood, Youth from twelue to one and twenty, Young mans estate from twenty to thirty, Manhood, Middle-age, and Olde decrepitate age. According to which computation, seauenty times seauen, is to be vnderstood, that in euery of these seuerall ages, according as our brother falleth into deadlie sinne, we ought in charity to reprocue him.

A third proof of the figures, by the seauen deadly sinnes, and seauen ages of man.

In another 77. being twise seauen, we may say thus. Seauen are the giftes of the holy spirit: wisdome, vnderstanding, counsell, strength, science, pietie, and the feare of God. Seauen also are the vertues, foure Cardinall, and three Theologicall: to wit, Iustice, Fortitude, Temperance and Prudence; the other three, Faith, Hope and Charity. Seauenty times seauen then may signifie, that we ought to be helpful to our neighbor, euery time we perceiue defect in any of these vertues; or the giftes of the holy ghost to growe weake in him.

A third proof, by the giftes of the holy ghost, & the vertues.

Much better saith Origen, vpon Saint Mathew. *Numerus sex, vi. s. Origen vpon S. Mathew, deus esse operis, & laboris, septimus autem repausationis. Dicit au-*

tem remissionem fieri oportere fratribus in hoc mundo degentibus, secundum res huius mundi peccantibus. Si aliquis autem ultra ea peccata peccauerit, iam non habebit remissionem. As if he would haue said; Euery time that a man sinneth in this world, we should alwaies pardon him, and charitably correct him, because the senary number or that of sixe is a number of paine and labour, and appertaineth to this present life. But if hee perseuer obstinately in sinne, as in the contempt of eternall life, signified also in the septenarie number, being the number of rest and quiet, wherein God him selfe ceased; from all the workes he made in the creation: Remission nor correction is then any longer in our power, because eternall are the torments prepared for such transgressions, specified by the paines of hell, & then he is wilfully cut off and diuided from the Church.

And that is it which he sayth: *Si Ecclesiam non audieris, sit tibi et tunicus & Publicanus.* If he refuse to heare the Church also, let him bee vnto thee an heathen man & a Publican. Thus haue I prooued by the number of seauenty seauen, that it alludeth vniuersally by the sense, to the time present, and at all times else, wherein we ought to labour our very vttermost, for the good and welfare of our neighbour.

The comānd
of Christ for
our neighbors
good.

Lodowico. A very excellent and witty discourse, whence may be gathered, how much we ought to esteeme of brotherly affection, & obserue the rule of perfect charity. For Christ him selfe hath commaunded vs, to vse such diligence for our neighbours amendment, not suffering him to run on vntill the houre, when no hope at all is to be expected. And therefore hee hath set vt downe a manner how. First alone, by him selfe and thee to correct him. Afterward, with two or three. Then in the presence of all: which bringeth to my remembrance, the sentence of the holy ghost, speaking of the Church, and comparing it to a well ordered army: *Terribilis ut castrorum acies ordinata.*

Can. 2. 9.

Comparison
of an Army
encamped.

When an army is encamped, about the armed squadrons Sentinelles are appointed, who whatsoeuer they heare, they impart it to one another, or else altogether doe aduertise the *corps du garde* thereof. With this goodly order is the Church defenced: *Terribilis ut castrorum acies ordinata.*

The first Sen-
tinell.

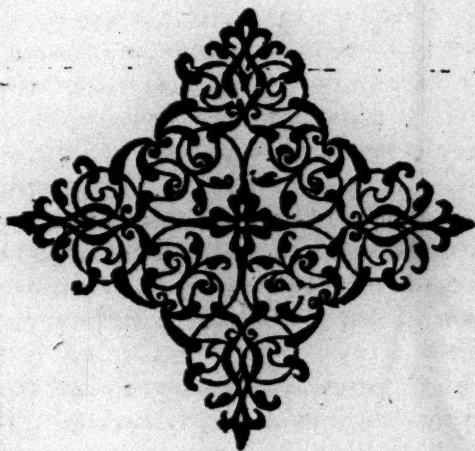
Wherefore when any hellish rumour of sinne is heard, which might disfranke or disorder this noble Army: one Sentinell aduise-
th an other in this manner. *Si peccauerit in te frater tuus, corrip-
eum inter te & ipsum solū;* there is the first Sentinell, *Si te non audie-
rit,*

*rit, adhibe adhuc unum vel duos, ut in ore duorum vel trium testium
stet omne verbum:* there is the second Sentinell. *Si eos non audierit,*
dic Ecclesia: there is the whole *corps du garde*, and the very nerues
of the Army of the militant Church.

The second
Sentinell.
The whole
corps du garde.

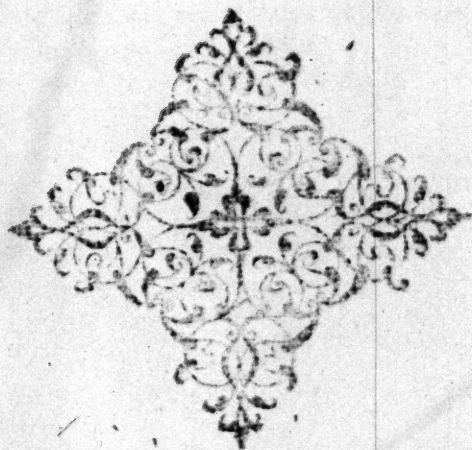
And well shall it become vs, to vse all diligence, in the safety of
our neighbour, for whose soules freedome, Christ instituted his Sa-
craments, and suffered patiently so many torments. And if so many
euils are easily committed, by our ouer-ready tongue, well may we
conuert it then to our neighbours benefit: as being assured, that such
speaking is acceptable to God; neither doe we breake the eternall
silence imposed by his diuine Maiesty, because this is our si-
lence, and his speech: *Dabo vobis os,*
& sapientiam.

FINIS Cap. ult.



And well said it is, because we are all different in our
 our neighborhood for whose souls the home, Christ intended
 to dwell and suffered patiently for many torments. And to many
 and are daily commended by our ever-ready tongue will make
 to us this our neighbor's benefit: as being obliged to
 making is a great debt to Christ whether we be black or white
 things happened in his Church. I shall, because this is our
 hence, his speech: *Deus est in*
Christus.

1871





The Table of the Arguments.

IT is here discoursed in a pleasing controuersie, whether Silence or speaking, merits most praise. And the one contrarying the other very familiarly, each strives to maintaine his cause by soundest reasons. sometime producing authorities from holy writ, and other whiles from the auncientest Philosophers. At length (after a sweete and sententious arguing) they conclude, that there is more securitie in silence, then indiscreete talking: in regard, that while each man strives to speake best, his owne conceipt doth soonest deceiue him. And this is confirmed by diuine proofes, witty sayings of Philosophers, and naturall reasons. Chap. 1.

Fol. 1.

Proceeding further on, it is here approoued, that the first instruction a man ought to haue, is to speake discretely, without offence to any. Heere (in an ample discourse) the negligence of Fathers in their families is much reproofed, for not instructing their children in silence, whereby they may attaine to a perfect order of speaking. For which purpose, many curious sentences of the auncient Philosophers are herein entercowfed, beside diuers other out of holy Scriptures. Chap. 2.

Fol. 11.

Heere are deliuered many examples of worthy men, true affecters of silence: And in this Chapter, they discourse on the foure excellent qualities of silence, and how they doe adorne a man; a very sweet and profitable Dialogue, for such as desire to talke discretely. Chap. 3.

Fol. 25.

Herein is handled, which is the hardest matter for a man, eyther silence or speaking. And to this purpose each one alleageth severall reasons, with many examples out of the auncient Philosophers, as also authorities out of the sacred Scriptures: they shew, likewise, many inconueniences which arise by the tongue. A discourse very excellent, curious and sententious. Chap. 4.

Fol. 32.

Wherein

The Table.

Heerein is declared, how God spake solittle, as he spake but once or twice onely: And how man ought to keep an eternall silence; otherwise, he that alwaies talketh, sinneth. Who was the first that brake silence, as well in heauen, as in earth. How it is to be understood, that God onely is truth, and euery man a lyer: considering that many haue spoken the truth, as well Philosophers of the Gentiles, as also many Christians: A discourse ful of learning, and pleasing curiosities.
Chap. 5. Fol. 43.

Declaring, what custodie we ought to haue of our tongue, to auoide error in our speaking. Of the seuerall waies, whereby the tongue passeth, when we talke: which although they be foure in number, yet one onely garde is sufficient for them all. Chap. 6. Fol. 54.

Declaring, that to keepe our selues from idle wandering in our talking, it behooueth, that our speech should haue five conditions or qualities, which the tongue it selfe hath, namely: sweet, Rose coloured, sharpe, flexible, and close couched: which are approoued by many authorities of Scripture, as also witty sayings of the Philosophers, and naturall examples. Chap. 7. Fol. 66.

Approouing, that indiscretion in talke, makes the wise man him selfe to be reputed as a foole, and many haue incurred very great dangers, by talking careleslie & vnadvisedlie. Among all tongues, the tongue of the flatterer is most perillous, & by breathing forth many evils, it interdicteth the truth, especially among Noble personages, in whose houses flatterers do most of all abound, onely to enioy the goods which they possesse. This is confirmed by many liuely examples, sundry probabilitie out of holy Scripture, & other similitudes: All which do plainly prooue, how displeasing to God, and hurtfull to men, is this wicked vice of flattery, that (like another Iudas) kills a man with kissing. Chap. 8. Fol. 82.

Discoursing of the leasng and lying tongue, what an infamous sinne a lye is, and how highly God is pleased with truth: of whose excellencie and beautie, ariseth a profitable short discourse, concluding, that a strict silence is more commendable, then telling of lyes, which are greatly displeasing to God, because he is the truth himselfe. Also approouing, that lying is so brutish and damnable, as no one can so much as thinke thereon, without a purpose, to deface some part of truth. Chap. 9. Fol. 96.

Herein, according to the course hitherto continued, they now discourse on the seuerall tongues of the detractor and murmurer, and vpon what occasion, the Demill (hauing a great delight to lye, and accuse

The Table.

accuse vs) was said to be dumbe. Herein likewise are handled many deceits of the Deuill, many mysteries of confessing our sinnes vnto God: and how one Angell is said to speake vnto another, without sight of each other; A discourse very curious, learned and profitable.

Chap. 10.

Fol. 111.

Continuing on still the same matter and discourse, with diuers other excellent reproofes of this mightie sinne of unwillingnesse to repent, and easing our consciences of the heavy burthen of sinne, wherein no silence is to be kept. And that the detractors tongue is like the Serpents: Also, how we ought sometime to cry out, & sometimes to hold our peace. Chap. 11.

Fol. 127.

Discourfing on the murmuring and detracting tongue, & how fytte it should bee bound to eternall silence; for the praise thereof is shame, and the honour, most hatefull. Also, that the detractor is not onely abhominable, but is meere abomination it selfe: for whatsoeuer hee sees, he makes a most vile interpretation thereof.

Chap. 12.

Fol. 137.

Murmuring is an infectious sinne, worse then any other disease, and easie to bee taken, therefore it behooueth vs to fly the company of talkatiue detractors, because they are the originall of many euilles. Whence it is that murmuring first ariseth. What punishment God hath inflicted on murmurers: who haue leapt out of themselves (as it were) to fasten holde on other mens imperfections, and stealing much lesse then they looked for, at last utterly lost all. How they haue ioined the tongue with the ear, how they haue deceiued themselves ouer-much in iudgement, by their owne dangerous facility in speaking euill of all men, to which God will giue (as a chastisement) a perperuall silence. With an exhortation of the holy ghost, not to defame, but to refraine speaking euill of our neighbor.

Chap. 13.

Fol. 147.

There is not any thing more vneasie or insupportable, neither lesse deserving loue, then the tongue of the slanderer and depraver. And more easlie the Egyptians might suffer the plague of frogges, then we can endure the defamers tongue. What the cause was, why God sent such a punishment vpon the Egyptians, by creatures so vile, & vnapt to offend. How difficult a thing it is to heale the plague of the tongue, declaring and approouing, that God onely must heale it: as he healed Egypt, purified the lips of Esay, and restored speech to the dumbe. The murmurer is worse then a theefe, & is figured in the rauenous birdes, reiected in the diuine sacrifices. Chap. 14.

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Discourfing

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Discoursing of the double tongue, to wit, that of the hypocrite and false man, who hath one thing in his mouth, and another in his heart: Whereby he makes himselfe hatefull to God, to the very deuils, and also to men. Of an hypocrite, what thing it is, how hardly he is to be knowne of men, and of deuils: being compared to the Comedian, the gallant dogge, that hath a smooth quicke tongue; and to the vapour exhaled by the Sunne vp into the ayre. The hypocrite hath his mouth in heauen, and his tongue on earth. And he is also compared to the sword of Holofernes, of Saul, and of Goliath, &c. Chapter.

15.

Fol. 166.

The hypocrite, because he hath holie words onely, without deeds, is compared to the glow-worme: to the statue which Nebuchadnezzar saw in his dreame, that had a head of gold onely: he hath his left hand about God, & his right under his head. He hath more faces then one, disfiguring it to appear onely, but not to be good indeed: he goes forth of his owne confines; he suffers himselfe to be gruded in his actions, like vnto a brute beast: with his best vertue he buieth slender rewards, & hangs his praise vpon other mens lips. He is like to the brood hen, that calts her young ones to eat, & almost starues her selfe to death: like to the theefe, that shooes a horse backward, to deceiue the pursuer; with many other worthy comparisons against the double hypocriticall tongue. Chap. 16.

Fol. 173.

The tongue of the hypocrite, when it teacheth or instructeth, is like manie braches, severally grafted vpon one stock; or, as when vpon thornes, there hangeth grapes: or like the foolish virgins, that had euery thing answerable to the wise, but yet staied without; wheron, a notable doubt is resolved. It is also compared to the Estridge, whose wings doe resemble the Hawkes in colour, but yet are not able to beare her body aloft. Or like to the vaine woman, who because she would seeme faire, paints her selfe. How much it behooues vs to be readie, in subduing the appetite of vaine-glorie, which is discovered most, in striving to speake fine and curiously. Chap. 17.

Fol. 182.

Herein those are reproofed, that are good onely of their tongue, but wicked in their deedes. Resembling the poore man, who would faine take a rich wife, but (in regard of his poverty) none in his owne country will accept of him: Wherefore, cloathing him selfe in strange garments, he trauailes to speede where he is not knowne. Such men are compared to builders, that lay unwrought stones in the foundation, but aloft to the eye, they place curious stones of richer labour. They are also like to Pyrates on the Seas, with flying banners:

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ners: like as the Sichemites: like to Iosephs cloake: like to the wife of Potifar: and like to the aprons of figge leanes, which Adam and Eue made for themselves. They are like to Ahaz the king: like to the Dolphine: like to the Physitian, that cures others, yet helps not himselfe. They are like to the white wall shewne to Ezekiel: they are good for others, and hurtfull to them selues: Here is some speeche vsed, of the greate paines threatened to such, as also of the reprehension, which God in his iudgement will giue them: A subiect, by howe much the more curious, by so much it is the more true and profitable. Chap. 18.

Fol. 190.

Herein is declared, that the sinne of blasphemy is most greate and greenous, insomuch that it exceedeth euery other sinne, euen of the infidelloes, and of the Iewes, who crucified our Lord and Saviour. It is aggravated by many circumstances, and hath no apparant excuse, as diuers other sinnes may seeme to haue. It is a sinne eternall, in regard of the exercise thereof; because among all sinnes, blasphemy only remaineth with the damned, euen as charity dooth among the blessed, and is punished with euery part of the law. It is the sinne of vnthankfulnesse; the punishment whereof sometime beginneth in this world, and yet is neuer finished. It is a manifest signe of damnation, & a sin so abhominable, as the holy Scripture sometime forbeareth to name it, among the reuersall of other grienous offences. A discourse very profitable, ingenious, necessarie & worthy to be noted for feare of falling into a sin so horrible and detestable. Chap. 19. fol. 201

Approving that it is better to haue no tongue at al, and to be silent eternally, then to fall into any of the before remembred vices. What benefit ensueth by the priuation of speeche, of which, although wee should haue no vse at all, yet we are not voyde of the speeche of the mind; which is much more excellent, and sooner listned vnto by god himselfe, then to the carelesse and idle babling of the lippes. He that wanteth speeche, is disburdened of a heavy load, and may the easier preserve himselfe from many heavy charges: because by the tongue of the body, we please men onely, but by the tongue of the hart, we become pleasing to God. Every man hath two lips, but the iust man hath his upper lip much greater then the nether. Contrarywise, the wicked man hath his nether lip so great, as therewith he couereth his whole face, and all the strength of bad men consisteth in their lips; which is approued by a short, yet sweet discourse, and afterward pleasingly concluded on the behalfe of silence, approuing it to be much more allowable then speeche, Chap. 20.

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He

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Hee that would talke with God, must eyshe learne to bee silent, or speake fa re otherwise then hee did before : because his hearte is to bee first purged of wicked thoughtes, and his lippes made cleane from speaking of euill. Hee that conferres with God, must either holde his peace, or speake very little, in regarde of the greatnesse of diuine mysteries. Or hee must talke highlie, by a newe kinde of speaking, as being listd up by diuine assistaunce of the holy Ghost. For approbation whereof, diuers sound testimonies out of sacred Scripture are produced. As of Moyles, Ieremie, Daniell, Paule, and the other Apostles. Silence also makes the foole to seeme wise, and the want of speeche is the gift of God, as well as talking in many languages. Heerin likewise is discoursed, whence it proceedeth that some are borne dumbe, and others very harde in deliuery of theyr wordes, or else doe speake very slowly. Chap. 20. Fol. 226.

To the end, that in our discoursing we should not grow offenseue to God, it behooueth vs (with deuout heartes) to beg of him that he would purifie our mindes, and purge our lippes. According as Dauid did, who prayed to the Lord that he would open his mouth, to the end that he might worthily praise him. And without him, we cannot speake well, because he hath the key of our mouth. Which is approued by a sentence produced out of Esay, where he saith, that Christ is the key of Dauid. He therewith openeth the mouth, and giueth not much of what we knowe to aske for, because we should require things correspondent to his greatnesse. Moreover, not only are the Lippes opened therewith, but likewise the heart, the understanding, the Scriptures, types and figures, yea, heauen it selfe, and the moutbes of the saintes and Prophets: and without this keye, all things remaine shut vp, and euery mouth dumbe Chap. 22. Fol. 239

That aboundance of words (without wisdom) is not called eloquence, but loquacity or babling. Therefore our words ought first to be brought to the file, ere to the tongue, to auoide the error of our folly in speaking. Therefore we should pray vnto the Lord, that it would please him to open our moutbes, and fill them with the holy spirit of wisdom, vsing euery morning duely, some especiall godly prayer, meete for such a purpose. And because Intus existens Prohibet extraneum; we cannot be capable of the blessed spirit, except we first enacuate our owne proper spirit, which is the occasion of infinite defects. We must know, that there are not so many letters in the Alphabet, as are the errorrs howely committed by the tongue, that is not skild rightly

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rightly in speaking of God. Heerein likewise is declared, what that race or stocke is, whereof the wise man speaketh, who haue instead of teeth, sharpe swords. Also, what wisdom is, according to the Philosophers, Peripatetikes, Stoickes & Diuines, with many other memorable matters beside. Chap. 23.

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From whence it ensueth, that man (being a creature so noble) yet notwithstanding, he committeth greater errours then any other creature whatsoeuer. How God hath giuen him many helps to preserve him from sinne, and particularly, the precept of brotherly correction, committed into the power of the tongue. The necessitie and excellencie whereof is heere discoursed on. And that silence (in such a case) is prooued great babbling, and a grieuous sinne, because the tongue may be a safety to our neighbour. They also shew the way which we ought to obserue, in correcting of our neighbour, as also the qualitie of the precept it selfe, by approoued sound doctrine, and testimonies of holy Scripture. Chap. 24.

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Wherein is discoursed, how important the precept of brotherly correction is, and for auoiding error therein, all the words which our Saniour vsed, in giving the precept, are diligently examined, and diuers good considerations in that behalfe alledged. Moreover, they handle severally the number of corrections, which are to be used to our neighbor, and by the office of the tongue, all iustified and warranted by proofes of Scripture. Chap. 25.

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A
Table of the Authorities, alleaged by the
Author, out of the sacred Scriptures in
this present worke, the better to declare
his exposition of them.

Genesis.

Chap. 4. 13. **M**Y sin is greater, then it can be pardoned. fol. 20
Chap. 11. 4. Come, let vs build vs a city and a Tower, whose
top may reache vnto heauen, that we may get vs a name, least we be
scattered vpon the whole earth. fol. 24

Chap. 3. 2. 3. 4. VVe eate of the fruits of the trees of the Garden,
But of the fruit of the tree, which is in the midst of the Garden, God
hath said; you shall not eat of it, neither shall you touch it, least that
you dy. fol. 38.

Chap. 31. 47. *Laban* called it in his own language *Tumulus testis*,
and *Iacob* called it *Aceruus testimonij*. fol. 104

Chap. 23. 13. *Abraham* said to *Ephron*, I will giue thee the price
of the field, receiue it of me, and I wil bury my dead there? ibid.

Chap. 11. 5. The Lord came downe to see the city and the Towr,
which the sons of *Adam* builded, &c. fol. 113

Chap. 3. 12. The woman which thou gauest to be with me, she
gaue me of the tree, and I did eate, &c. fol. 119

Chap. 37. 11. But his Father noted well the saying. fol. 136

Chap. 18. 20. 21. Then the Lord said, Becaule the cry of *Sodome*
and *Gomorrab* is great, and because their sin is exceeding greenous: I
will go downe, and see whether they haue don altogether according
to that cry, which is come vp vnto me; and if not, that I may know.

fol. 154.
Chap.

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Chap. 27. 22. The voyce is *Jacobs* voyce, but the hands are the hands of *Eſau*. fol. 180

Chap. 1. 8. God called the firmament heauen. fol. 192

Chap. 34. 22. 23. If all the men children among vs be circumciſed, as they are circumciſed, ſhall not their flocks, & their ſubſtance, and all their cattell be ours? fol. 193

Chap. 37. 33. It is my Sons coat, a wicked beaſt hath deuoured him, *Iſeeph* is ſurely torne in pieces. fol. 195

Chap. 39. 12. He left his garment in her hand, and got him out. fol. 196

Chap. 3. 7. They ſewed fig tree leaues together, and made them ſclues breeches, &c. ibid.

Chap. 18. 27. I haue begun to ſpeak vnto my Lord, and I am buſt duſt and aſhes. fol. 236

Chap. 3. 24. And at the Eaſt ſide of the garden of *Eden*, he ſet the Cherubims, and the blade of a ſword ſhaken, to keep the way of the tree of life. fol. 246.

Chap. 8. 11. And the doue came to him in the Euening, and loe in her mouth was an Oliue leaſe that ſhe had pluckt; whereby *Noah* knew that the waters were abated from off the earth. fol. 270

Chap. 45. 24. And he ſaid vnto them : fall not out by the way, fol. 275

Chap. 4. 23. Then *Lamech* ſayd vnto his wiues *Adab* and *Zilah*, Heare my voyce yee wiues of *Lamech*, hearken vnto my ſpeech: for I would ſlaye a man in my wound, and a young man in myne hurt. fol. 277

Chap. 4. 10. The voyce of thy brothers blood crieth vnto me from the earth. fol. 276

Exodus.

Chap. 34. 6. The Lord God is ſtrong, mercifull and gracious, ſlow to anger, and abundant in goodneſſe and truth. fol. 58

Chap. 32. 4. 5. 6. Theſe be thy Gods O *Iſrael*, which brought thee out of the land of *Egypt*, &c. fol. 95.

Chap. 15. 1. 2. We wil ſing vnto the Lord, for he hath triumphed gloriouſly: the horſe, and him that rode vpon him, haſt he thrown in the Sea. fol. 148

Chap. 8. 2. 3. 4. Behold, I wil ſmite all thy country with frogs. And the River ſhall for all full of frogs, which ſhall goe vp & come into thine houſe, & into the chamber where thou ſleepeſt, & vpon thy bed, and into the houſe of thy ſeruants, and vpon thy people, and in

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into thing Ovens, and into thy kneading troughs. Yet, the Frogs shall climb vp vpon thee, and on thy people, and vpon all thy seruants.

Chap. 14. 15. Wherefore cryest thou vnto me? fol. 157

Chap. 25. 24 25. And thou shalt couer it with pure gold, & make thereto a crown of gold round about. Thou shalt also make vnto it a border of foure fingers round about, and thou shalt make a goulden crowne round about the border thereof. fol. 220

Chap. 4. 10. Oh my Lord, I am not eloquent, neither at any time haue bin, nor yet since thou hast spoken vnto thy seruant, but I am slow of speech and slow of tongue. fol. 223

Chap. 40. 2. The first day of the first moneth, thou shalt set vp the Tabernacle called the Tabernacle of the congregation. And thou shalt put therein the Arke of the Testimony, and couer the Ark with the vaile. fol. 229

Leuiticus.

Chap. 11. 13. These shall ye haue also in abomination among the Fowles, they shall not be eaten, &c. fol. 246

Chap. 24. 14. 16. Bring the blasphemers without the hoast, and let all that heard him, put their hand vpon his head, and let all the congregation stone him. And he that blasphemeth the name of the lord shall be put to death. fol. 14

Numbers.

Chap. 19. 15. The vessels that be open, and haue no couering fastned vpon them, shall be vncleane. fol. 26

Chap. 24. 17. There shal come a star of *Iacob*, and a scepter shall arise of *Israel*, &c. fol. 51

Chap. 22. 28. 29. 30. What haue I done vnto thee, that thou hast smitten me now three times? &c. fol. 118. 229

Deuteronomy.

Chap. 22. 11. Thou shalt not weare a garment of diuers sorts, as of wollen and linnen together. fol. 87

Chap. 22. 24. 25. 26. 27. Because she cryed not, being in the City. But if a man finde a betrothed maide in the field, and force her, and lye with her, then the man that lay with her shal dye alone. And vnto the maide thou shalt doo nothing, because there is in the maide no cause of death: for as when a man riseth against his neighbour, and woundeth him to death, so is this matter. For he founde her in the field, the maide cryed, and there was no man to succoure her. &c. fol. 127.

Chap,

A Table of the Authorities.

Chap. 14. 15. 19. The Estrich nor the night crow. And euery creeping thing that flyeth, shall be vncleane vnto yee, it shall not be eaten. fol. 161

Chap. 6. 16. You shall not tempt the Lord your God. fol. 194

Chap. 24. 10. 11. Thou shalt not goe into his house to fetch his pledge. But thou shalt stand without, and the man that borrowed it of thee, shall bring the pledge out of the doors vnto thee. fol. 276

Judges.

Chap. 14. 18. What is sweeter then hony?

Chap. 7. 20. The sword of the Lord, and of Gedeon. fol. 187

1. Samuel.

Chap. 19. 24. And *Saul* stript off his garments, and he prophesied also before *Samuel*, and fell down naked all that day & al that night: therfore they say, Is *Saul* also among the Prophets? fol. 71

2. Samuel.

Chap. 1. 16. Thy bloud be vpon thine own head, for thine own mouth hath testified against thee, saying: I haue slaine the Lords anointed, fol. 65. & 218

Chap. 20. 9. 10. Art thou in health my brother? And *Ioab* tooke *Amasa* by the beard, &c. fol. 168

1. Kings.

Chap. 19. 9. 10. What dost thou here *Elias*? And he answered, I haue bin very zealous for the Lord God of hoasts, for the children of Israel haue forsaken thy couenant, broken downe thine Altars, and slain thy Prophets with the sword, and I only am left, and they seek my life, to take it away, &c. fol. 73

Chap. 21. 10. And the wicked men witnessed against *Naboth* in the presence of the people, saying: *Naboth* did blasphemie God & the king. Then they caried him away out of the city, and stoned him with stones, that he died. fol. 211

Chap. 10. 5. She was greatly astonied, and there was no more spirit in her. fol. 234

2. Kings.

Chap. 4. 32. 33. 34. Then came *Elisba* into the house, and behold, the child was dead, and laid vpon his bed. He went in therfore, and shut the door vpon them twaine, and prayed vnto the Lord. After he went vp, and lay vpon the child, and put his mouth on his mouth, & his eyes vpon his eyes, and his hands vpon his hands, and stretched himselfe vpon him, and the flesh of the child waxed warm. fol. 271

2. Chron.

Chap. 32. 15. 16. 17. For none of al the gods of any natiõ or kingdõ was able

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able to deliuer his people out of my hand, and out of the hand of my fathers: how much lesse shall your God deliuer you out of my hand? And his seruants spake yet more against the Lord God, and against his seruant *Ezechias*. He wrote also letters, blaspheming the Lord God of Israel, and speaking against him. fol. 64.

Nehemiah.

Chap. 4. 17. 18. And they that builded, did the work with one hand, and with the other held a sword. For euery one of the builders had his sword girded on his loynes. fol. 189.

Iob.

Chap. 39. 38. Once haue I spoken, but I will answer no more. fol. 4.

Chap. 13. 5. Oh that you wold hould your peace, that it might be imputed to you for wisdome. fol. 5.

Chap. 10. 1. I will speake in the bitternesse of my soule. fol. 26

Chap. 4. 2. Who can withhould himself from speaking? fol. 34.

Chap. 33. 14. For God speaketh once or twise, and one seeth it not. fol. 43.

Chap. 20. 5. The ioy of hypocrites is but a moment. fol. 171

Chap. 8. 13. The hopes of Hypocrites shall perish. fol. 177

Chap. 39. 16. Hast thou giuen the pleasant wings vnto the Peacocks, or wings and feathers vnto the Estrich? fol. 186

Chap. 2. 11. Touch al that he hath, to see if he wil not blaspheme thee to thy face. fol. 112

Chap. 2. 9. Then said his wife vnto him, dost thou continue yet in thine vprightnesse? Blaspheme God, and dy. ibid.

Chap. 28. 28. And vnto man he sayd; Behold, the feare of the lord is wisdome, and to depart from euil, is vnderstanding. fol. 256

Dauids Psalmes.

Psalme. 45. 1. 2. My heart will vtter forth a good matter, I will intreate in my works of the king. My tongue is as the pen of a swift writer. fol. 31

Psalme. 31. 3. While I held my tongue my bones consumed. fol. 4

Psalme. 140. 3. All the labour of a man is for his mouth. fol. 9

Psalme. 112. 1. 2. Blessed be the name of the Lord, from henceforth and for euer. The Lords name is praised from the rising of the Sun, vnto the going down of the same. The Lord is aboue al nations, and his glory is aboue the heauens. fol. 13

Psalme. 15. 1. 2. 3. Lord, who shall dwell in thy Tabernacle, and who shall rest vpon thy holy mountaine? &c. fol. 18

Psalme,

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- Psa'm. 140. 2. Set a watch (O Lord) before my mouth, & keep the door of my lips. fol. 22.
- Psa'm. 5. 11. Their throte is an open sepulcher, and they flatter with their tongue. fol. 27.
- Psa'm. 50. 16. Open thou my lips O Lord, and my mouth shall shew forth thy prayse. fol. 33.
- Psa'm. 119. 131. I opened my mouth and parted. ibid.
- Psa'm. 38. 13. But I, as a deafe man heard not, and am as a dumb man, that openeth not his mouth. ibid.
- Psa'm. 56. 4. Their tongue is a sharpe sword. fol. 39
- Psa'm. 62. 18. One time only God spake, and these two I heard, that power belongeth vnto God, and to thee O Lord mercy, for thou rewardest euery one according to his work. fol. 43
- Psa'm. 2. 7. The Lord hath said vnto me: Thou art my Son, this day haue I begotten thee. fol. 45.
- Psa'm. 64. 1. O Lord, praise waiteth for thee in Sion. ibid.
- Psa'm. 115. 2. Euery man is a lyer. fol. 47
- Psa'm. 5. 6. Thou shalt destroy all them that speak lyes. ibid.
- Psa'm. 61. 9. The children of men are vanity, the cheefe men are lyers, to lay them vpon a balance, they are altogether lighter then vanity it selfe. fol. 48
- Psa'm. 52. 12. God looked down from heauen vpon the children of men, to see if there were any that would vnderstand, and seeke God, Euery one is gone back, they are altogether corrupt, there is none that doth good, no not one. ibid.
- Psa'm. 81. 6. I haue said you are Gods, and you are all children of the most high. ibid.
- Psa'm. 43. 3. Send thy light and thy truth, let them lead me, let them bring mee vnto thy holy mountaine, and to thy Tabernacle. fol. 49
- Psa'm. 38. 8. Surely, man in his best estate, is altogether vanity. ibid.
- Psa'm. 41. 10. Open thy mouth wide, & I wil fill it. fol. 52
- Psa'm. 38. 1. 2. I sayd I will take heed to my wayes, that I sin not with my tongue. I will keep my mouth bridled, while the wicked are in sight. fol. 54
- Psa'm. 38. 3. I was dumb and spake nothing, I kept silence, euen from good. fol. 55
- Psa'm. 119. 86. All thy commandments are true. ibid.
- Psa'm. 4. 5. Be angry, but sin not. fol. 59
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Pfalm. 3. 3. 7. 8. Thou O Lord art a buckler for me, my glory, and the lifter vp of my head, &c. Thou hast smitten all mine enemies (without cause) vpon the cheek bone, thou hast broken the teeth of the wicked. Saluation belongeth vnto thee O Lord, &c.

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Pfalm. 77. 4. I was astonied, and could not speake. *ibid.*

Pfalm. 34. 12. 13. VVhat man is he that desireth life, and loueth long laies for to see good, Keep thy tongue from euil, & thy lips that they speake no guile.

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Pfalm. 64. 3. 4. They haue whet their tongues like a sword, and shot for their arrowes bitter words: to shoot at the vpright in secret, they shoote at him suddenly, and feare not. *ibid.*

Pfalm. 64. 8. They shall cause their tongue to fal vpon them, and whosoever shall see them, shall fly away.

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Pfalm. 29. 4. 5. The voyce of the Lord is mighty, the voyce of the Lord is glorious, The voyce of the Lord breaketh the Cedars.

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Pfalm. 140. 3. They haue sharpened their tongues like Serpents: Adders poyson is vnder their lips.

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Pfalm. 22. 20. Deliuer my soule from the sword, my desolate soule from the power of the dog.

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Pfalm. 40. 9. I will not refraine my lips, O Lord thou knowest.

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Pfalm. 140. 8. Let the mischief of their own lips come vpon them.

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Pfalm. 4. 5. Examine your own harts, and in your chambers and be still.

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Pfalm. 4. 6. Offer the sacrifices of righteousness, &c. *ibid.*

Pfalm. 50. 18. The sacrifices of God, are a contrite spirite, a contrite and a broken hearte (O God) thou wilt not despise.

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Pfalm. 141. 5. Let the righteous smite me, for that is a benefite, & let him reprocue me, and it shall be a pretious oyle, that shall not break mine head.

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Pfalm. 31. 18. Let the lying lips be made dumb. *ibid.*

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- Psal. 119. 86. All thy commandements are truth. fol. 97
- Psal. 91. 4. His truth shall be thy shield and buckler. ibid.
- Psal. 5. 9. There is no truth in their mouth, within they are very corruption. fol. 100
- Psal. 4. 2. O you sonnes of men, how long will you turne my glory into shame, louing vanity, and seeking lyes? ibid.
- Psal. 122. 11. The Lord hath sworn in truth vnto *David*, and he wil not shrink from it, &c. ibid.
- Psal. 145. 18. The Lord is neere vnto all that call vpon him in truth. ibid.
- Psal. 15. 1. 2. 3. Lord, who shall dwell in thy Tabernacle, who shall rest in thy holy mountaine? He that speaketh the truth in his heart, hee that hath no guile in his tongue. ibid.
- Psal. 117. 2. The truth of the Lord endureth for euer. fol. 107
- Psal. 69. 2. I stick fast in the deep mire. fol. 126
- Psal. 120. 2. When I was in trouble, I called vpon the Lord, & he heard me. ibid.
- Psal. 35. 10. All my bones shal say: Lord, who is like vnto thee? fol. 131
- Psal. 73. 9. They stretch forth their mouth vnto heauen, and their tongue goeth through the world. fol. 145
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- Psal. 33. 19. Let the vngodly be put to confusion, and be put to silence in the graue. Let the lying lippes be put to silence. ibid.
- Psal. 31. 20. Which cruelly and disdainfully and despightfully speak against the righteous. ibid.
- Psal. 119. 134. O deliuer me from the flanders of men, and I will keep thy precepts. ibid.
- Psal. 105. 30. Their land brought forth Frogs, euen in their kings chambers. fol. 157
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Psalme. 150. 6. Let euery thing that hath breath, prayse the Lord. ibid.

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- When we aske any thing of God, we ought to craue things correspondent to his diuine maiesty, and no matters of meane moment. fol. 249
- VVhence it ariseth, that man being so noble, is yet more defectiue then all the other creatures. fol. 264
- We ought not searche into other mens sins, thereby to win occasion for reproofing them: whereon is discoursed very learnedly. fol. 276
- We ought not to reprove those faults in others, wherewith we know our selues to be stained. ibid.
- Xeno-

Xenocrates the *Chalcedonian* Philosopher, neuer repented himselfe
for silence, but many times for talking. fol. 29
Xenocrates by his sweetnesse of discourse, altered the base behauiour
of a luxurious yong man. fol. 68
Xenocrates, *Alexanders* Trumpetter neuer founded his Trumpet, but
still *Alexander* drew forth his sword. fol. 95
Yong men ought not to speake, till they be thereto requested. fol. 12
Yong damoselles in elder times, obserued it as a custome, to bind vp
their locks with a crimson hayre-lace, wherof they made a wise
and morall signification. fol. 23
Zeno the Philosopher, he only among guests at a solemne banquet,
sate silent. fol. 5
Zeno bit forth his tongue with his teeth, and spat it in the Tyrants
face, because he would not discouer his friends, true louers of their
country. fol. 10
Zeno *Elasmus* deliuereth the reason, wherfore nature gaue a man two
eares, and but one tongue. fol. 14
Zoilus the detractor could speake well of no man. fol. 142
Zephirus, sends his kindly blasts abroad in the moneth Marche. fol. 256

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